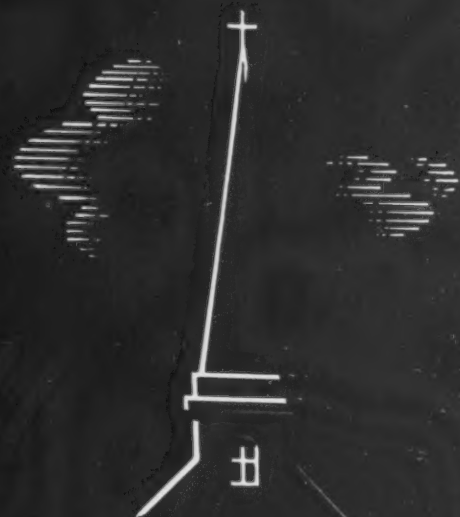


VERITAS IN CHARITATE  
CHARITAS IN VERITATE



# HERITAGE

**Our Dethroned  
Heroes  
The Antithesis  
of Christianity  
Rome's Pride  
... Excommunicated**

**MAY, 1960**

# Evangelistic Effort for Spring ...

## of 1960

- \$6.00 WILL BRING THE TRUTH TO 5 PRIESTS.
- PLUS A 3 OR 6 MONTH RENEWAL OR EXTENSION OF YOUR OWN SUBSCRIPTION.
- A WORTHWHILE INVESTMENT.



During the months of May and June, Christ's Mission will extend our campaign of 'Printed Evangelism in an attempt to reach the RomanCatholic PRIESTS for Jesus Christ.

Many have been the testimonies of former priests who were once 'blind leaders of the blind,' but upon finding Jesus Christ as their Lord and Saviour have become mighty preachers of God's Holy Word and instrumental in leading others to Christ.

Our hearts go out to the many PRIESTS who, although sincere in their initial desire to serve God, have become frustrated and disillusioned by a 'gospel which is not a gospel,' by church doctrine and church discipline that is contrary to the Word of God.

The heartbreak of it all is that thousands of lives are controlled by the priest, the voice of the Roman Hierarchy. The eyes of many are turned away from 'Him whom to know is life eternal,' and have become dimmed by the demands of the Roman Catholic Church. My, how wonderful it would be if these men were to find the Saviour, and their voices were used to preach the unsearchable riches of Jesus Christ. Many would then be won to Him through their ministry. It may even be that one of these thousands of priests we will reach would be another Martin Luther.

We at Christ's Mission have felt challenged to evangelize these men for Jesus Christ. Will YOU help us in this effort? These men can seldom be reached through ordinary channels, and our hearts are burdened for them as we realize their need for the TRUTH OF GOD'S WORD.

We will send a 5 MONTH SUBSCRIPTION TO 5 DIFFERENT PRIESTS. We will also renew or extend YOUR OWN SUBSCRIPTION for 3 months FREE on remittance of \$6.00 to \$24.00 for subscriptions to priests—and 6 months FREE on remittance of \$25.00 to \$120.00 for subscriptions to priests. These subscriptions will be supplied at less than cost to reach the priest with the Message of Salvation. Your interest and help in this endeavor will bear fruit for eternity.

### ACT NOW . . . SEND CHRISTIAN HERITAGE MAGAZINE TO:—

<input type="checkbox"/> 5 priests for 5 months .....	\$ 6.00	<input type="checkbox"/> 10 priests for 5 months .....	\$ 12.00
<input type="checkbox"/> 15 priests for 5 months .....	18.00	<input type="checkbox"/> 20 priests for 5 months .....	24.00
<input type="checkbox"/> 25 priests for 5 months .....	30.00	<input type="checkbox"/> 30 priests for 5 months .....	36.00
<input type="checkbox"/> 50 priests for 5 months .....	60.00	<input type="checkbox"/> 100 priests for 5 months .....	120.00

I understand that my own subscription will be renewed for no more than 3 or 6 months in accordance with my remittance.  
Enclosed is \$ ..... for ..... subscriptions.

MY NAME .....

ADDRESS .....

CITY ..... ZONE ..... STATE .....

Published by Christ's Mission, Inc.

Walter M. Montaña, *Executive Director*

Stuart P. Garver, *Co-Director*

Robert G. Hawley, *Business Manager*

#### CONVERTED PRIESTS AND MONKS

#### ON THE STAFF OF CHRIST'S MISSION

ANGELO LO VALLO  
*Religious Information Bureau*

ALFRED FLOREZ  
*Deputation Work*

J. ESSER, JOSE LALLANA,  
GASPAR LANGELLA  
*Correspondents*

#### MAIN OFFICE AND CIRCULATION DEPT.

369 Carpenter Avenue, Sea Cliff, New York  
Telephone: Oriole 6-1291  
All communications, checks and money orders for  
the magazine or Christ's Mission should be ad-  
dressed to the Main Office.

#### SUBSCRIPTION RATES

Single copy, 35¢; 1 year, \$3.00; 3 years, \$5.50;  
3 years, \$8.00, 50¢ per year additional for sub-  
scriptions outside U. S. A.

#### CHANGE OF ADDRESS

At least one month before a change is to take  
effect, send your new address with the old one.  
If possible, enclose your address label. The Post  
Office will not forward copies unless you provide  
extra postage. Duplicate copies cannot be sent  
unless your request is accompanied by 35¢ per  
issue.

**CHRISTIAN HERITAGE** is published monthly (ex-  
cept July and August), 20th of month preceding.  
Copyright 1960 by Christ's Mission, Inc. No part  
of this magazine may be reproduced without  
permission. Printed in U. S. A. Second-class mail  
privileges authorized at 369 Carpenter Ave., Sea  
Cliff, N. Y.; additional entry at New York, N. Y.

#### FOREIGN REPRESENTATIVES

AFRICA: Protestant Association of South Africa,  
Box 2976, Cape Town, South Africa. Sudan In-  
terior Bookroom, Box 127, Addis Ababa, Ethiopia,  
East Africa.

AUSTRALIA: Dalrymple's Book Depot, 20 Goul-  
burn Street, Sydney, N.S.W. Keawick Book Depot,  
315 Collins Street, Melbourne. Tasmania Prote-  
stant Federation, 49 Forest Road, Trevellyn,  
Launceston.

BRITISH HONDURAS: Christian Literature  
Crusade, Box 76, 981 Queen Street, Belize.

CANADA: Evangelical Publishers, 241 Yonge  
Street, Toronto 1. Protestant Truth Society,  
Grimsby Beach, Ontario (Rev. Edwin J. Taylor).

ENGLAND: Old Baptist Union Book Depot, 79  
Reginald Street, Luton, Bedfordshire.

INDIA: The Crusaders League, India Hampan-  
katta, Mangalore 1, S. India.

MEXICO: Publications De La Fuente, Apartado  
1475, Mexico 1, D. F.

NETHERLANDS ANTILLES: Libreria Evan-  
gelica, Huygenstraat 17, Oranjestad, Aruba.

NEW ZEALAND: Crusader Bookroom, Box 760,  
Wellington C2.

PHILIPPINE ISLANDS: Evangelical Book  
Store, Box 127, Zamboanga City, Philippines.  
Far Eastern Gospel Crusade, Box 1831, Manila,  
Philippines. Good News Supply, 78 Borromeo  
Street, Cebu City, Philippines.

SOUTH AMERICA: Christian Book Store, Casil-  
la 1270, Valparaiso, Chile. Libreria "La Aurora,"  
Carrera 8A. No. 18-57, Cali, Colombia. (Rev. R.  
M. Searing)

WEST INDIES, BRITISH: Christian Literature  
Crusade, 55 Church St., Box 186, Kingston,  
Jamaica.

#### ADVERTISING

Christian Heritage offers a unique opportunity  
to advertisers, particularly publishers and book-  
stores to reach a special, responsive audience.  
Inquiries and copy should be sent to Robert G.  
Hawley, Advertising Manager, at Sea Cliff.

#### EDITORIAL STAFF

919 South Central Avenue, Glendale 4, California  
Telephone Citrus 2-6611

#### CONTRIBUTIONS

Unsolicited manuscripts and photographs must  
be accompanied by return postage. We cannot  
assume responsibility for their safety. News-  
paper clippings should be properly identified to  
be usable.

MAY, 1960



# Christian HERITAGE

VOLUME 21 • NUMBER 5

Walter M. Montaña, Editor

contents MAY  
1960

## EDITORIALS

Our Dethroned Heroes .....	3
Letter of Resignation .....	4
Letter of Recognition .....	5

## ARTICLES

What Protestants Say About a Catholic President .....	8
Roman Catholicism: the Antithesis of Christianity ..... by Dee Smith	11

### STARS OF THE PULPIT

A Forgotten God .....	by Alan Redpath	14
-----------------------	-----------------	----

### A CONVERTED CATHOLIC SPEAKS

Rome's Pride—Excommunicated ....	by William Kornfield	18
A Living Christ for a Franciscan Monk .....		19

### THE TRUTH SHALL MAKE YOU FREE

"Hail . . . Mary" not "Ave Maria" ...	by Harold L. Proppe	22
Confession—Part Four .....	by Spiros Zodhiates	25

## FEATURES

Letters to the Editor .....	2
You Be the Judge .....	17
Eyes of the World .....	28
Open Forum .....	30



READ  
"IN DUBLIN'S FAIR CITY"

BY GEORGE W. JACKSON

THE STORY OF A CITY, ITS PEOPLE  
AND GOD'S HAND.

ABSORBING ☆ HEART WARMING ☆ PERSONAL.

Cost \$1.00 Order from

MR. JOE MABEY

53 Lincoln Ave. Metuchen, N. J.

**SINNERS IN THE HANDS  
OF AN ANGRY GOD**

By Jonathan Edwards

Most famous sermon ever preached in America. Preached at Enfield, Conn., July 8, 1741.

Single Copy ..... \$ .25 postpaid

5 Copies ..... \$ 1.00 postpaid

50 Copies ..... \$ 6.00 postpaid

100 Copies ..... \$10.50 postpaid

THE FAITH BOOK HOUSE

3511 Clinton Road - Paducah, Ky.

**RECORDINGS TO HELP KEEP  
THE HOME SACRED**

Records available in Stereophonic and  
Monaural. Catalogs sent free upon request.

Write to

PAUL H. HARWICK, Jr.

R.R. 2 - Box 282

Perkasie, Pa.

\*\*\*\*\*

"A Vacation with Zeal —  
Real Comfort and Rest"

**TRI-STATE BIBLE CONFERENCE**

R.R. 1 • Port Jervis, N. Y.

SPIRITUALLY INVIGORATING

PHYSICALLY RELAXING

FELLOWSHIP UNSURPASSED

Send for your 1960 folder

\*\*\*\*\*

**APTS. FOR RENT, 2 & 3 BEDROOMS, DIN.  
KITCH., BATHROOMS, ALSO LIVING  
ROOM, \$75 to \$90 per wk. including utili-  
ties, everything found; from Sun. to Sun.**

ANNA S. BRUCE

115 E. MORNING GLORY RD.  
WILDWOOD CREST, NEW JERSEY

**MENTION Christian Heritage  
to our advertisers.**

**STOP SMOKING!**

**BANISH THE CRAVING FOR TOBACCO!**

The easily applied method explained in "THE  
SMOKING HABIT" by Wodehouse will enable  
you to quickly and positively rid yourself of the  
Tobacco Habit. Read this book through. You'll  
enjoy it, and if you don't give up smoking, you  
get your money back and no questions asked.  
Postpaid only \$1.00.

**NEW LIFE Dept. CO-56 Rowan, Iowa**

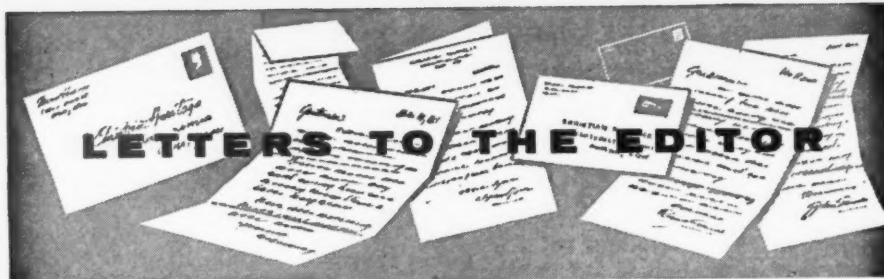
\*\*\*\*\*

**Money for Your Treasury**

**OVER 2,000,000 SUNFLOWER DISH CLOTHS**  
...were sold in 1959 by members of Sunday  
Schools, Ladies' Aids, Young People's Groups,  
etc. They enable you to earn money for your  
organization. Sample FREE to Official.

**Sangamon Mills - Cohoes, N. Y.**

Established 1915



**HELPS WITH CHURCH BULLETIN**

I wonder if it would be possible for  
me to receive permission from you to  
quote from CHRISTIAN HERITAGE in my  
church bulletin. My request is made in  
this general manner, because I set up  
my bulletins only three or four days  
before they are to be used. This does  
not allow me sufficient time to write  
and receive permission on any given  
article which I desire to quote. Your  
copyright line will always appear with  
any quotation I print. It is my belief  
that much of your very valuable infor-  
mation should receive more of an audi-  
ence. My bulletin will help by reaching  
more from time to time with pertinent  
information.

W.E.W., Pa.

**PROSPECTIVE CONVERT**

I am writing this note to you that  
you may be able to help as the Lord  
leads. I have enclosed the name of a  
man who has a sister who left the  
nunnery last April. This sister is not  
converted and neither is the brother,  
although I have talked with him and  
given him some of your material to  
read. She works in an office. I have  
never seen her or talked with her.  
Perhaps you have someone that works  
with Catholics who are converts from  
Roman Catholicism. May the Lord lead  
in His will.

E.J., La.

**CONSTANT READER**

Please send me one of your new  
CHRISTIAN HERITAGE Series of Corres-  
pondence Courses and accept balance  
as a gift to your fine work. I am a  
subscriber and constant reader and  
supporter of the CHRISTIAN HERITAGE  
magazine, your excellent publication.  
God's blessings upon you and your  
work for the cause of Christ and free-  
dom.

E.E.A., Tex.

**OPENED HIS EYES**

You are doing a wonderful work  
with your magazine CHRISTIAN HERI-  
TAGE, and I am only sorry I did not  
see one many years before. It has cer-  
tainly aided me and opened my eyes  
to facts that I never dreamed of. May  
our good Lord bless you and your staff  
and the work that you are doing. May  
you win many souls to Christ and may  
the many thousands who read your  
magazine come to know the warm  
truth that will make them free.

J.V.S., Ohio

**ENJOYS VISIT WITH EX-PRIEST**

As a born-again Christian with an  
unsaved sister who is now taking Cath-  
olic instructions in preparation for  
marrying a Roman Catholic boy, I am  
very much interested in taking your  
correspondence course on Roman Cath-  
olicism. Would you be kind enough  
to provide me with information con-  
cerning this course. Also, I should like  
a tract, entitled, "The Authority of  
the Pope" by Bishop Strossmayer  
which was recommended to me by Mr.  
Alfred Florez (ex-priest) when he  
spoke at our church in September.  
What a blessing his visit and talk  
were! Our family was honored and  
blessed to have him to dinner. We en-  
joyed fellowship with him so much.  
He was very helpful to me and pro-  
vided me with information that I was  
able to use soon after in conversation  
with my family, who are being pulled  
toward Roman Catholicism at this time.  
Mr. Florez is in my prayers daily, and  
I pray that he may be able to help  
others as much as he has helped me.  
Thank you for your help in regard to  
the Correspondence Course. I await  
your reply.

G.R., Maine

**REQUESTS CORRESPONDENCE COURSE**

Please send me the material for your  
Correspondence Course. The enclosed  
remittance is for your good Mission  
work. I enjoy CHRISTIAN HERITAGE  
very much. I had the misfortune to  
lose my September copy before I had a  
chance to read it. I left it at a little  
gift and stamp collector's shop, oper-  
ated by Roman Catholics. I did not go  
back for it as I hoped they would be  
curious enough about it to peruse its  
contents. I hope after my Course I will  
have a better background to deal with  
my Roman Catholic priest friend. I  
find so far he always has an answer  
for the pointed questions I put to him.  
I have not given up on the project yet.

M.D., Wash.

**CATHOLIC BIBLE  
WITHOUT FOOTNOTES?**

Is it possible to get a Roman Cath-  
olic Bible of any acceptable translation  
that is free of the "footnotes of Rome"?  
As a physician I should like to place it  
on the waiting-room table in a strong-  
ly "Roman" town but do not feel as a  
Christian that I want the false teach-  
ings of Rome on my table also. Please  
help me in this.

P.E.K., Wis.



## EDITORIAL

Walter M. Montaña



### Our Dethroned Heroes

ROMAN CATHOLIC publications are discussing the "Post-Protestant" America of today. The land of Pilgrim Fathers is no longer a Protestant country, they say. Protestantism is just another incident that entered upon the American scene and now is making its final exit.

The Jesuit magazine *America*, of March 5, 1960, claims:

"A POST-PROTESTANT NATION—Two hundred years ago, this was a Protestant country. A half-century ago we were Protestant still. As a matter of fact, we remained overwhelmingly Protestant in temper and tone up to and even after 1928, the year Gov. Alfred E. Smith lost the Presidential election to Mr. Herbert Hoover. However, in the years since the Depression and World War II, a series of shifts have little by little changed the religio-political face of America. Today, in 1960, we are certainly not a Catholic country, nor are we on the way to becoming one. But we have virtually ceased to be Protestant.

"Changes of this nature do not come about suddenly or with full and decisive swings of the pendulum. They take place imperceptibly, in thousands of tiny, almost unnoticed ways, through infinitesimal shifts of emphasis—now here, now there—until the thing is done. Then, and then only, we who have lived unconsciously through the process reach the stage where suddenly, as though empowered to recognize it for the first time, we can perceive the difference the years have made.

"Thus, it is dawning on us today that America has entered a post-Protestant era. We understand now for the first time in our History that the land of the free and the home of the brave no longer accords prior rights to Anglo-Saxon Protestants, but that we are all in this fascinating thing we call America together."

Upon the same subject the Associate Editor of *The Commonweal* writes:

"But conditions have changed not only within Catholicism but within American life as well. The early position of Catholicism in this country was that of a minority religion in a society that was dominantly Protestant and a culture that was being rapidly secularized. We can now speak meaningfully of 'post-Protestant' America, and the secularization of our culture is proceeding apace." (*The Commonweal*, March 4, 1960)

If this Roman Catholic evaluation of Protestantism in America is valid, we ask, wherein lies our impotency as Protestants, to maintain our leadership, our directiveness, our molding power in this country?

#### Questionable Privilege

The contrasting attitudes of some Protestants toward Roman Catholicism and the papacy could be interpreted by the content of two significant letters printed in an outstanding Protestant magazine.

The first letter is written by a prominent minister associated with a major Protestant denomination:

"In connection with editorial remarks on the President's current personal diplomacy, while it is, alas, true that in past centuries the Vatican has not always been inhabited papally by a human being whose personal life has shown him to be a man of God, I submit that present and immediately past incumbents of the papal throne were and are men of such saintly lives and such palpable piety that it ill becomes us Protestants of lesser devotional caliber to drag out an ancient document like the Westminster Confession with the apparent object of fanning the fires of religious strife and denominational antagonism. There is far too much of this in the world already.

"Personally, although I am a lifetime non-Catholic, as our Roman friends like to call us—I would find it a privilege and an honor to kiss the ring of John XXIII should he extend to me the courtesy of an interview, and if such were the act that protocol prescribed."

The second letter comes from the pen of another minister affiliated with a smaller Protestant denomination:

"In your editorial entitled President and Pope in Personal Diplomacy (December 7th issue) you quote frank statements from Protestant sources when we were purer and more virile in our convictions. These sources call the papacy, 'Antichrist, the man of sin and the son of perdition,' 'the very antichrist,' etc. But our brainwashed Protestantism of today would never dare to utter such phrases as did the clear-thinking courageous men who forged our faith for us.

(Continued on page 6)

# LETTER OF RESIGNATION

CITRUS  
2-6611



## Christian HERITAGE

EDITORIAL OFFICE

VERITAS IN CHARITATE CHARITAS IN VERITATE

919 SOUTH CENTRAL AVE., GLENDALE 4, CALIF.



Dear Friends:

The hand of the Lord directed me when, almost ten years ago, I accepted the position of Executive Director of Christ's Mission and Editor of Converted Catholic Magazine, now CHRISTIAN HERITAGE.

At that time the Mission needed new vitality and reorganization and the magazine had radically decreased in circulation. With the Lord's guidance we have been able to bring new life to the Mission and expand the volume and scope of its activities. We have doubled the size of the magazine, increased its content, modernized its format until today, in circulation and journalistic achievement, it ranks high in the family of leading Christian publications.

Important as is the editing of the magazine and directing of the activities of Christ's Mission, circumstances have now led me, after much prayer and meditation, to resign from these two positions. Therefore, with the June issue I will terminate my editorial duties and responsibilities with Christ's Mission. Through the medium of WESTERN HEMISPHERE EVANGELICAL UNION, of which I am founder and President, I plan to devote greater time to evangelism both in Latin America and the United States.

The Jesuit Priest Roger E. Vekemans laments the fact that the Roman Catholic Church has lost the Latin American continent: "What we have to face up to realistically, is that the Church is losing Latin America. That means practically one-half of the Catholics in the world. And that could be a crisis within the Church even more serious than the Oriental Schism or the Protestant Reformation. The problem is that serious." (AVE MARIA, January 9, 1960)

Meanwhile, referring to the United States, the Jesuit magazine AMERICA, of March 1960, claims: "Two hundred years ago, this was a Protestant country. A half-century ago we were Protestant still. As a matter of fact, we remained overwhelmingly Protestant in temper and tone up to and even after 1928... Today, in 1960,...we have virtually ceased to be Protestant...Thus it is dawning on us today that America has entered a post-Protestant era."

In the light of these challenging circumstances, I feel impelled by the urgency of the hour to heed this call to evangelize. Therefore, this is the time when I must say Good-bye to you, our readers, who have been in mental and spiritual communion with us month after month and whose letters have been an inspiration and source of encouragement. I shall take with me the remembrance of your loyalty and devotion.

May God bless each one of you abundantly and keep you unwavering and courageous in the task of preserving our Christian Heritage.

Faithfully yours,

Walter M. Montañó

# LETTER OF RECOGNITION

ORiole  
6-1291-2



## Christ's Mission

VERITAS IN CHARITATE CHARITAS IN VERITATE

369 CARPENTER AVE., SEA CLIFF, NEW YORK



WALTER M. MONTAÑO, PH.D.  
CO-EXEC. DIRECTOR-EDITOR

REV. STUART P. GARVER  
CO-EXEC. DIRECTOR

ROBERT G. HAWLEY  
BUSINESS MANAGER

### BOARD OF TRUSTEES

REV. RICHARD L. FRANCIS  
FIRST METHODIST CHURCH  
FLUSHING, N. Y.

DR. PAUL P. FRYHLING  
FIRST COVENANT CHURCH  
MINNEAPOLIS, MINN.

DR. FRANK E. GAEBELEIN  
STONY BROOK SCHOOL  
STONY BROOK, L. I., N. Y.

REV. FLOYD E. GEORGE  
CENTRAL METHODIST CHURCH  
BROOKLYN, N. Y.

DR. HARRY J. HAGER  
BETHANY REFORMED CHURCH  
CHICAGO, ILL.

DR. C. N. HOSTETTER  
PRESIDENT, MESSIAH COLLEGE  
GRANTHAM, PA.

REV. LOUIS HUTCHINS  
FIRST PRESBYTERIAN CHURCH  
FLUSHING, N. Y.

MR. I. A. IVERSEN  
IVERSEN-FORD ASSOCIATES  
NEW YORK, N. Y.

DR. PAUL S. JAMES  
MANHATTAN BAPTIST CHURCH  
NEW YORK, N. Y.

REV. LOUIS L. KING  
CHRISTIAN MISSIONARY ALLIANCE  
NEW YORK, N. Y.

REV. H. CLAY MITCHELL  
PROVIDENCE-BARRINGTON  
BIBLE COLLEGE  
PROVIDENCE, R. I.

DR. PAUL S. REES  
WORLD VISION  
PASADENA, CALIF.

DR. ALFRED C. SNEAD  
CHRISTIAN MISSIONARY ALLIANCE  
ORLANDO, FLORIDA

DR. CLYDE TAYLOR  
SECRETARY OF AFFAIRS, N.A.E.  
WASHINGTON, D. C.

MR. WILLIAM J. THOMPSON  
NEW YORK, N. Y.

REV. ARNOLD WILLIAMSON  
LYNBROOK BAPTIST CHURCH  
LYNBROOK, N. Y.

Dear Friends:

It was with deep regret and sincere reluctance that the Board of Trustees of Christ's Mission accepted the resignation of Dr. Walter Montano as Co-Director and Editor of Christian Heritage magazine. In acknowledging Dr. Montano's resignation, the chairman of the Board, the Rev. Clay Mitchell, expressed the sentiment of all his colleagues, saying:

"No one, better than I, realizes the great advance that Christ's Mission has made during these past nine years since you took over the leadership. We give God the glory for it, and you the recognition as the human instrument. We believe that upon the great foundation that you have laid, there is still an unlimited field to explore and in which to expand."

It is with utmost sincerity that the staff of Christ's Mission appreciates Dr. Montano's continued interest in this work in every respect, and that, as he leaves them to do the work of an evangelist in Latin America and the United States, they heartily beseech the prayer support of the many friends who have come to know and esteem him through the pages of our Christian Heritage magazine.

Sincerely yours,

*Clay Mitchell*

Rev. Clay Mitchell, Chairman  
Board of Trustees

WHEN THOU ART CONVERTED, STRENGTHEN THY BRETHREN. — LUKE 22:32

MAY, 1960

5



## Our Dethroned Heroes

(Continued from page 3)

"We are inclined to take American Catholicism as the norm of Catholicity, forgetting that it has been greatly influenced by the very Protestantism that it professes to scorn. It is in Spain and Colombia that Romanism is seen as it really is. In Mexico the priests call American Catholicism 'una religión bastarda,' a phrase which needs no translation.

"Apparently American Protestantism is being lulled to sleep by the peaceful purring of the American hierarchy. But listen to its statements: 'The time is ripe for a momentous Catholic effort in the United States . . . Protestantism—especially American Protestantism—is so doctrinally decayed as to be incapable of offering any serious opposition. . . . Except for isolated "fundamentalists"—and these are pretty thoroughly discredited and without intellectual leadership—Catholicism would cut through Protestantism as through so much butter.' (*The Story of American Catholicism*, Theodore Maynard, Macmillan, 1941, p. 613, with ecclesiastical sanctions.)"

When opinions among Protestants are as divergent as these, one would ask, "Where does Protestantism stand today?"

It is not surprising that Macauley wondered "how it was that Protestantism did so much, yet did no more. How it was that the Church of Rome, having lost a large part of Europe, not only ceased to lose but actually regained nearly half of what she had lost, is certainly a most curious and important question."

One answer to these questions may lie in the blind loyalty and eminence Roman Catholics accord to their historic past, and the evident lack of honor and prominence given by Protestants to their glorious heritage.

### Altars for Saints

To keep her heroes constantly before the eyes of her people, the Roman Catholic Church canonizes her saints, builds altars to them, and elevates them to a place of prominence. Devout Roman Catholics present offerings and sacrifices, burn candles and are commanded to give worship to their heroes. They do not let them die.

Protestant heroes, on the other hand, are passing into oblivion. Their words and deeds have been allowed to die, and are remembered no more. They are the *dethroned heroes*.

The denominations which bear the reformers' names are so changed that if the founders came back to life they would be unwelcome, unpopular, and even viewed with mistrust. Their own children in the faith would hesitate to invite men of such virility as Luther, Calvin, Knox and Wesley into their pulpits. They would be feared by their very followers as too controversial, their messages too strong, too condemnatory. The voices of our heroes are dead. Their words have fallen into silence.

Over the ruins of the once great structure of

the Reformation, Rome is building its own foundation. A tragic event in the annals of Christianity!

### Ashes for Heroes

It is not surprising then that today in our Protestant circles we are witnessing the proscription of those who valiantly fought for the faith "once delivered to the saints." The Reformation fires have cooled, and we ask what chill from within or what inimical force from without has brought this about?

It is time we examined the type of messages that are coming from our own Protestant pulpits. The apathetic, soothing, lukewarm indifference which characterizes the movements of many Protestant bodies of our day is a reflection of their estrangement from the truth. To the easy-cushion Christians, the comfortable-chair television viewers who absorb unquestioningly all that they hear and see, the Reformation has little meaning except as a vague long-forgotten controversy. We have become complacent followers of a great neutrality being preached by every medium.

In many places Protestantism is so dilute, so watered down, that our historic faith has disappeared as the norm of Christianity, and the concept of Protestantism for which the martyrs sacrificed their lives has ceased to make an impact upon our generation.

The dethroning of our Protestant heroes is only a prelude to the dethroning of Christ. In this respect the following significant and moving passage from the pen of Dostoevsky almost becomes prophetic:

The Great Inquisitor is presiding over a council. People are standing at the door, hungry for spiritual food, their hearts longing for consolation. Suddenly, a Stranger appears. He raises His right hand to bless the people; but in that moment the Great Inquisitor leaves his chair and restraining the Stranger says to Him, "We know who you are, we know why you have come. You have left the Church in our hands. We are your representatives; but you have nothing to do with the people, and if you insist on talking to the crowds and blessing them we will take you back and crucify you anew. You are Christ; but you have no place among us."

God forbid that Protestants should play the role of the Great Inquisitor!

To regain its losses Protestantism must become a militant force. The Church militant must be characterized by a count-not-the-cost obedience to the command of Christ, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. 4:14, 15)

The stigma of condemnation, persecution and even death may be the lot of those who remain faithful, but loyalty to our Christian heritage is more important than life. Christ has promised, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (Romans 8:37)

## "Arise from the Dead"

Protestantism cannot revive the dead ashes of pride and loyalty for its Christian legacy until it is again actively "contending for the faith, which was once delivered to the saints." When the inspiration of God comes, and He says, "Arise from the dead," we must *ourselves* arise. We have no promise that He will miraculously lift us up.

Our Lord said to the one with the withered hand, "Stretch forth thy hand," and as soon as the

man obeyed, his hand was healed. God commands us to take the initiative, and He will supply the power.

A militant Protestantism will preach the full message of the Gospel of Jesus Christ from the Virgin Birth to Calvary, the Resurrection, Pentecost, and His Second Coming. Then the Holy Spirit will revitalize and empower the Church. In this manner alone will today's tragic hour for Protestantism become God's triumphant day for the Church of Christ.

---

## The Specter of Special Privilege

Dear Sir:

This letter is forwarded to acquaint you with a recent maneuver of the Roman Catholic Church to establish a privileged position within the United States Government. In this case, the Military Ordinariate ordered all its chaplains serving in the Armed Forces to request additional unit and command duty assignments from its headquarters rather than from the Department of Defense.

As is the custom in the military establishment, chaplains of all denominations receive duty assignments to a unit or a command from the Department of Defense, on the basis of the needs of the Service and the convenience of the Government. Additional duty orders, when needed, are issued by appropriate authority. This procedure is unanimously subscribed to by all the Churches who support the U.S. Constitution, which guarantees that no one denomination will be afforded special privileges not shared equally by all. The Roman denomination is arbitrarily exercising for itself the privilege of dual assignment control over its chaplains.

The Military Ordinariate was erected "in September 8, 1957 by the Pope upon the favorable opinion of the Apostolic Delegate in Washington, Giovanni Amleto Cicognani." Its Newsletter of Dec. 1959-Jan. 1960 (for private circulation only) states, and I quote, "that Rome has imposed a grave obligation in conscience on all chaplains . . . to obtain from the Military Vicariate the jurisdiction required for each new as-

signment." This dual assignment means that a chaplain assigned to an Army regiment would now be required to request from the Military Ordinariate additional assignment orders in order that, and I quote, "he shall have jurisdiction over all the personnel of that Division."

This ecclesiastical assignment to a higher command causes complete havoc with the military table of organization structure. At least four Catholic chaplains could now be assigned as Division chaplains along with the Protestant chaplain who was assigned by the Department of Defense. Why the need for this dual assignment? It has always been standard procedure for a chaplain to request temporary additional duty orders from his superior officers when the need existed.

In the Navy, a chaplain ordered to a certain cruiser by the Department of Defense could now receive additional duty assignment orders from the Military Ordinariate, and I quote, "to all the cruisers in the Atlantic Fleet." He could now perform his duties with personnel aboard every cruiser in the fleet without obtaining permission from the ship's commanding officer. Even an Admiral does not enjoy so much authority.

It is evident that the assignment orders of his ecclesiastical superiors would take precedence over the lawful orders of his military superior officers. This duality of orders (ecclesiastical and military) can easily cause a conflict of loyalty within the chaplain's mind. As a commis-

sioned officer he is placed in a position of jeopardy of disciplinary action of either disobeying the lawful orders of his superiors or obeying his ecclesiastical superiors and vice versa.

The above quoted excerpts are from the *Supplement to the Vademecum*, recently issued by the Military Ordinariate, 30 East 51 Street, New York 22, N. Y.

The principle of dual assignment is of such a daring, foreign innovation that it is causing confusion in the minds of its chaplains. The Newsletter quoted above indicates this confusion on page two. It is interesting to observe that this directive was originally issued by the Sacred Consistorial Congregation at the Vatican not only for the chaplains of the United States but for all chaplains serving in the Armed Forces of those European countries which are members of NATO.

Such a principle of dual assignment and ecclesiastical control is operational in a country where the Roman Church is the State Church but hardly in a democratic country where the Constitution guarantees freedom of religion and equal privileges for all its citizens.

Either the Military Ordinariate in the United States, in carrying out this Vatican directive, is guilty of an overt act against constitutional authority, or the Department of Defense, acting under the influence of NATO, has approved the principle of dual (ecclesiastical-military) assignments.

A. P. S.

San Diego, California



# What Protestants Say About a

## A ROMAN CATHOLIC PRESIDENT?

It is not as simple as it might seem to find an intelligent middle course between anti-Catholic bigotry and thoughtless tolerance, blind to real perils.

On a recent television program, Dean Sayre of Washington Cathedral said that to draw the line against either Catholic or Jew would "give away the very precious Protestant heritage which we ourselves cherish so dearly."

But John A. Mackay, president of Princeton Theological Seminary, while agreeing that in peace and war "Roman Catholics have given themselves with abandon for the interests of the country," is deeply concerned over the wisdom of electing as President the member of a church which has officially declared that as the only divinely authorized church it cannot tolerate religious or moral error, that it will submit to religious tolerance only when it is a minority, but that it would like to have power to dominate the religion and morals of as many states as possible.

Alfred Smith is reported to have said that if the pope led an army against the United States, he would be glad to lead one against him. And this might have been true. Senator Kennedy has declared that he is opposed to several of the policies of the Roman church and was denounced by official Roman journals for so doing. It may be well that American Roman Catholics are vastly different from those in Italy or Spain or South America, and that men like Smith or Kennedy would bend over backward in

their effort to be tolerant to all religious views. But the unfortunate fact is that the only Romanists with whom we can co-operate are those who, according to the official Roman position, are not fully loyal to the teachings of their church.

*The Churchman*, an independent journal of the Protestant Episcopal Church.

## LUTHERAN SENTIMENTS

The question of a Roman Catholic for President was aired recently (Jan. 5, 1960) by the Harris County Lutheran Pastoral Conference of the Lutheran Church—Missouri Synod, meeting at Trinity Lutheran in Houston. The following statement was adopted:

1) The Federal Constitution guarantees that "no religious test shall ever be required as a qualification to any office or public trust under the United States." (Article 6, Par. 3.) The First Amendment likewise guarantees religious freedom.

2) Since papal decisions are, however, binding upon the consciences of Roman Catholics, voters do well to study those papal decisions which place the church over the state. Although numerous documents could be analyzed dating from 1303 to 1959, particular attention may be given to three:

(1) The Bull "Unam Sanctam" of 1303, where Pope Boniface VIII first declared that "the supremacy of the Pope, even in temporal things, is to be enforced."

(2) The Encyclical "A Syllabus of Errors" of Pope Pius IX

in 1864, which condemns Protestantism, freedom of the press, separation of church and state, public schools, etc.

(3) The Encyclical "Immortale Dei" of Pope Leo XIII in 1884, which reaffirms the doctrines of previous pontiffs on the question of church and state. Attention may also be given to the decrees of the Vatican Council of 1870 which established "the infallibility of the pope," and to the Papal Letter of December 30, 1959, in which John XXIII told educators that the rights of the church in education today "come before those of the state."

This Lutheran statement was drawn up by Pastors G. W. Obenhaus, E. E. Miertschin, A. A. Walter, C. E. Kasper, and F. J. Pankow.

Missouri Synod,  
Dept. of Public Relations

## A TRAITOR TO ONE

Could a president be true to his Catholic faith and also properly discharge the duties of the presidential office without a conflict, as Kennedy says? It would appear not without being a traitor to one or to the other.

For example Catholicism does not believe in the American public school system. Yet this very moment there is strong support for a multi-billion dollar federal aid program for public schools. How could a Roman Catholic president conscientiously sign a public school aid bill passed in Congress?

Catholicism is unalterably opposed to birth control by artificial means. Suppose a bill should be passed by Congress calling for the United States to provide



# Catholic President

birth control information to other countries asking for such information. What could a Catholic president do about such a bill? One Catholic authority has already given the answer. A Catholic president could not sign such a bill but might let it become law without his signature. How pusillanimous! What a way to hamstring a president!

It is lamentable that one claiming allegiance to a religion so out of line with American freedom would seek the highest office of the land. Let him renounce such religious views or give up his presidential ambitions. It's too much to ask Americans to swallow both.

Editor, *Western Recorder*

## IS IT BIGOTRY?

During the coming presidential campaigns the possibility of a Roman Catholic nominee will again occupy the attention of the country. The politicians will calculate whether the solid Catholic vote will overbalance the number of Protestants who may bolt their party. The fate of Al Smith will be recalled.

But conditions are different now from those of 1928. Roman Catholics have elected a record number of governors; their political power has greatly increased. Then too, several periodicals have made soundings and have reported that anti-Catholic feeling is on the wane. Protestants who oppose the election of a Romanist have been and are going to be called bigots; and some Protestants will vote for a Catholic nominee just to show how broad-minded they are.

But is it bigotry to oppose the

election of a Roman Catholic for president? What is bigotry? The dictionary defines a bigot as one who is obstinately and irrationally, often intolerantly, devoted to his own church, party, belief, or opinion; and bigotry is said to be unreasoning attachment to one's own belief. Is then opposition to the election of a Roman Catholic bigoted?

Well, first of all, this opposition is certainly not unreasoning. The past history and present practice of the Roman church illustrate its acceptance of the policy of persecution and oppression. The Protestants do not base their opposition merely on the massacre of St. Bartholomew's Eve nor on the Pope's efforts to raise a rebellion against Queen Elizabeth. There are current events in Colombia, Spain, Italy, and Quebec. Where the Romanists are strong enough, they persecute; where less strong, they oppress and harass; where they are in the minority, they seek special privileges, government favor, and more power. A Catholic president alone will not turn the United States into a Colombia or Spain, but he would in all likelihood knowingly or otherwise take what steps he could in that direction.

Opposition to political Romanism is not unreasoning, because a Catholic in the presidency would be torn between two loyalties as no Protestant has ever been. A candidate may announce, and even sincerely believe, that he is immune to Vatican pressure; but can we be sure that he will not succumb in the confessional booth to threats of purgatory and promises of merit from the organization which he believes to hold the keys of heaven?

The Vatican does all in its

power to control the governments of nations, and in the past and present it has often succeeded. The Pope favored Mussolini's conquest of Ethiopia. He made a concordat that still is in force in Germany as a last remnant of an evil rule. The United States a century ago had unpleasant experiences with the Vatican and had to break off diplomatic relations—relations that should never have been established in the first place and should never be resumed. We know that Romanists do not accept the separation of the Church and State; we know that they oppose a government's treating all churches alike; we know that they constantly seek tax money for their own uses.

Informed Protestants therefore believe, not at all irrationally, that the interests of the nation are safer in the hands of one who does not confess to a foreign, earthly power.

Far from bigotry, opposition to the nomination and election of a Romanist is perfectly rational. To suggest that this opposition is bigotry is itself a smear campaign. It is an effort to distract the public's mind. It attempts to obscure the important difference between the wise policy of acknowledging religious liberty for all, even for Roman Catholics who do not believe in it, and the unwise policy of choosing a Romanist government that could take the first steps which would extinguish religious liberty.

The truth of the situation is not Protestant bigotry, but Romish smear.

Editor, *Christianity Today*

## SHEER INTELLIGENCE

It should be clear that when a citizen becomes a candidate for the office of President of the United States he not only is a party figure, or a politician, but his life, its connections, his religion and everything else about him is an open book. Citizens know that they vote in local, county and state elections without knowing very much about the various candidates. But when it comes to the Presidency, it is different. Voters desire to

know everything about candidates for the office. Certainly they wish to know what is a candidate's first allegiance in his church connection.

If a candidate believes in the church's supremacy and the infallibility of its doctrines, such a man would not meet the public test. In this country, with its religious diversity, we practice cooperation between government and religious bodies, but it is never on the basis of special privilege to any group. A President may belong to any denomination. But if a candidate is a member of one that in other lands practices union of church and state, and often is found to break down, where possible, separation of church and state in this country and everlastingly seeks a place of special privilege in our national affairs, it is not bigotry or prejudice that leads us to reject such a candidate but sheer intelligence and righteous conviction.

Editor,

*The Watchman-Examiner*

## **SOUTHERN BAPTIST OPPOSITION**

Southern Baptists in four states have adopted statements opposing the Presidential candidacy of any Roman Catholic.

The contention that a Catholic election might jeopardize the traditional separation of church and state was given as the basis for the opposition.

The action came at annual state meetings in recent weeks in Alabama, Arizona, Arkansas and Texas by churches affiliated with the Southern Baptist Convention.

The potential candidates for the Democratic nomination include two Catholics. They are Senator John F. Kennedy of Massachusetts and Gov. Edmund G. Brown of California.

The Southern Baptist Convention, which lists 9,206,758 members, is the largest Protestant denomination in the South. It has consistently advocated strict separation of the functions of church and state.

"Baptist people have been very much interested in religion

from the very beginning of this country and many Baptists feel that a Roman Catholic candidate would pose a real danger to many of those freedoms that we enjoy," said Dr. W. C. Fields, of Nashville.

*The Churchman*, Jan. 1960

## **RESPONSIBLE CITIZENSHIP**

A Roman Catholic for President? It depends on which Roman Catholic. That may sound evasive, but it is not. The question of where a President's first allegiance will lie is far too important to be evaded. So is the question of where a President stands on the relationship between Church and State.

On both these subjects there has long been a more or less "official" Roman Catholic position only rarely asserted by American Roman Catholics. Nevertheless, we must all try to understand it.

Let us first set aside the factor of sheer religious prejudice. Our past history forces us to acknowledge the unhappy fact that some Americans would vote against a Roman Catholic simply because he is a Roman Catholic. I, like the majority of our citizens, abhor this. But there is a vast difference between being against a man because of his religion and being against him because one believes that his religious convictions affect his fitness for high office. I am not prejudiced against Christian Scientists, but I would not want to see one become a federal health official. Quakers are fine, but I would not want to see a thorough-going Quaker become our Secretary of Defense. Thus it is not anti-Catholic to be concerned about where a particular candidate stands on important Church-State questions.

When Pope Pius V purported to "uncrown" Queen Elizabeth I in 1570 and release her subjects from civil allegiance to her, those Englishmen who had declared for Rome were put in an impossible situation: they became by definition traitors either to their

church or to their nation. Since the principle of the Pope's authority over earthly rulers has never been renounced by Rome, the possibility of such conflict still exists. It would be disastrous if one of those caught in the squeeze happened to be a head of state.

As recently as 1953, the late revered Pope Pius XII noted that "what is not in accord with the truth [i.e., Roman Catholicism] has objectively no right to existence, propagation or action." If Catholics do not "prevent it by means of coercive power," this is only because a "superior" good might be threatened.

So now we can answer our initial question more precisely. A Roman Catholic for President? If he holds the "official" view, No—unless the other candidate is very unsuitable indeed. This "No" would hold for any voter who believes in the freedom of dissent: i.e., that what some groups may deem "error" does have a right to "existence, propagation or action."

To ask questions about the rights of the Church in the political sphere, and to weigh a particular candidate's stand on this subject, is not bigotry but responsible citizenship.

The Right Reverend James  
A. Pike, Protestant Episcopal  
Bishop of California  
*Life Magazine*

## **METHODIST OPINION**

Methodist Bishop John Wesley Lord says it would be sinful for Protestants to exclude Catholics from government positions on the basis of religion.

In an article in the national Methodist religious monthly, *Together*, the Bishop wrote:

"It would be dangerous in a world like this to have it believed that because a man is a Roman Catholic he could not be elected to the presidency of this country."

*Associated Press*,  
October 10, 1959

(Continued on page 16)



# *Roman Catholicism*

## THE ANTITHESIS OF CHRISTIANITY

THE ROMAN CATHOLIC hierarchy teaches that there can be but one Truth, and that, by its very nature, must be absolute. God has made the Roman Catholic Church the repository of this absolute Truth. Anything at variance with Truth is necessarily error and must be regarded as heresy. Since heresy poses a threat to man's spiritual progress it is incumbent on Holy Mother Church to safeguard the truth by eliminating the false. She will do this gently, if possible, exposing heretics to the truth in the hope that they will recognize and absorb it. But where followers of error prove recalcitrant the sternest measures are warranted. For mankind's own sake it is better that heretics perish than that their poison be allowed to corrupt the Faithful. The means by which heresy is extirpated are not important, since the end justifies all means.

This precise logic follows from one basic premise, namely, that the Roman Catholic Church is, indeed, the custodian of Truth, the One True Faith. On the validity of this premise depends her whole case for domination of the world's conscience. If it stands, her claim stands. If it falls, her claim collapses totally and ignominiously.

It is therefore important for us to put the question: What is Truth?

### **Known by Its Fruits**

As Christians we have our own criterion of truth, laid down by

the Founders of our Faith. Jesus said, "By their fruits you shall know them." This clear and unmistakable directive sweeps aside all sham, hypocrisy, and fraud. Judge them not by their wealth and prestige, not by their unctuous phrases, not by the number of votes they can muster, but by the spiritual fruits they produce. If they fail that test, their bejeweled chasubles, marble altars, and eager intimacy with the rich and powerful avail absolutely nothing and are no more than shadows in an empty hall.

Now let us sample some of the fruits of the Roman Catholic Church and see if they have the taste of the sweet admonitions of Jesus.

### **Roman Church and Mercy**

Jesus taught charity. The Parable of the Good Samaritan gives us a guide for all time in dealing with those whose religious beliefs differ from our own. How does the Catholic Church follow this basic teaching?

In the Middle Ages she followed it with the thumb-screw, the rack, and the auto-da-fe. While Protestant Christianity at that time also engaged in its own persecutions, it grew away from the Catholic atmosphere of the Middle Ages and began to develop on its own, it advanced in maturity and expanded in spiritual capacity, becoming more apperceptive of and more responsive to the teachings of Jesus. There is not the slightest doubt that modern democracy, with its

freedom of thought and conscience, equality of opportunity and concern with human welfare, is an outgrowth of Protestantism.

In the meantime, what happened to the Roman Catholic Church? Nothing. She brought with her the same type of mind which thought it worthwhile to debate on the number of angels that could occupy the head of a pin, while thousands died in misery in noisome huts and wayside gutters.

She brought with her all her childish savagery and vindictiveness, sprung from her deep sense of insecurity, the more acute now as she realized that the teachings of Jesus, which she had hoped to withhold and distort for her own purposes, were filtering through Protestantism into the minds of men.

One thing, however, had changed. She was no longer in a position to hold lavish autos-da-fe, with hundreds of heretics burning at the stake. Her political grip on the western world had slackened; in fact, some of the most promising and prosperous countries were now in the hands of the heretics. While she could count on the essential Christianity of Protestants, and reliably know that she would not be dealt with in these countries as she dealt with others, it nevertheless behooved her to walk softly and bear a conciliatory mien.

She could do this with equanimity, knowing it to be only a matter of time before her tech-



nique of infiltration would pay off. Before then, two things need be acquired: (1) a massive membership; (2) an impressive accumulation of wealth. She had only to acquire these and the opportunists and traitors, the unscrupulous politicians and moral cowards, would eagerly rally to her support, assisting her back into the position she had relinquished at the Reformation.

She had two advantages from the start: the liberalism of democracy which allowed her free growth, and her population increase program, a political expedient designed for ultimate numerical superiority.

In her early American days as an unpopular minority group the Roman Church behaved with exemplary discretion. If she mixed in politics it was unostentatiously. Her prelates indulged in no public diatribes against America's Constitutional guarantees or free institutions. They carried on no boycotts, vilified no public characters. Above all, they soft-pedaled the Church's hatred of and intentions toward heresy. In those days they could afford no arrogance.

Let no one suppose that Rome would not again turn the thumbscrew and pile the fagot, had she the power. Indeed, where she does have power her actions are tantamount to that at this very moment. For certified statistics on persecution, murder, and destruction of Protestant property by priest-led mobs in Colombia the reader is referred to the Confederation of Evangelical Churches of Colombia.

### Roman Charity

So thorough-going is Rome's intolerance that no situation is too minute to call forth her solicitude lest her children commit some form of brotherly love with their Protestant neighbors. From my own experience I remember that as Catholic students we were repeatedly warned that under no circumstances were we to give so much as a penny to non-Catholic charities. To do so would be sin, since it would amount to abetting heresy.

The same attitude prevails to-

day. By conditioning Catholics to give exclusively to their own charities, by then collecting from Community Chests to which Catholics contribute almost nothing, the hierarchy is able to profit by a double financial play. Thus, her participation in interfaith fund drives simply means that the Roman Catholic Church is getting something for nothing. Because of lack of moral courage among drive officials, it is most unlikely that any demand on the funds by the hierarchy is ever questioned or whittled down. In other words, the charitable impulse of the good non-Catholic donors is manipulated to furnish excess income for one of the largest business enterprises, the Roman Catholic Church.

If the Catholic people themselves benefited from this strategy one might feel that, at least, some value had accrued. But anyone who has had dealings with Catholic charities realizes that their staff and social workers, although fully as capable and qualified as those in public service, are paid the most miserable wage which they can be compelled to accept. In fact, some of their most valuable and highly trained personnel are obliged to leave because they cannot exist on the niggardly pittance dealt out to them by the richest church on earth.

On the other hand, it is like dredging in granite to secure any help from Catholic charities for needy Catholics—except, of course, where the charities are supported out of public funds. Where the church alone is responsible just enough is doled out to keep up appearances, and to justify frequent incursions by Sisters into non-Catholic business offices with wistful pleas for contributions. Since the hierarchy makes no financial accounting either to the Catholic people or to the public, it is not illogical to assume that much of the "take" finds its way into the clergy's political funds, along with some of the "hospital" funds donated by the United States Government.

When one sees on television and elsewhere Protestants and Jews generously donating their efforts to put across Catholic

projects, when one hears of the Roman Catholic Church assisting other groups in joint money-raising campaigns, one feels like warning the gullible non-Catholics, "Look out! You are being imposed upon. You may have far more spiritual wisdom than the Roman hierarchy but you are no match for them in worldly craft. Remember, 'The children of darkness are wiser in their generation than the children of light.'"

So much for the tolerance of the Roman Catholic Church, which demands every amenity for itself while denying any to others.

### Love's Labors

What is the record of the Catholic Church in the great pageant of social justice which has been steadily unrolling since the Reformation? We have only to compare Catholic with non-Catholic countries for the answer.

It is no accident that Catholic countries lag far behind the rest of the western world in that humane progress that represents the translation of Christian ethics into the economic and social life of nations.

It is no accident that where Rome has dominated longest, there we find the greatest misery, ignorance, over-population, poverty, and misery. Cardinal Villeneuve once said that the world (meaning the Catholic hierarchy) would be better off if man had never learned to read. This observation is the keynote of Rome's social policy. Let us not be deceived by pompous platitudes of popes and prelates, giving lip-service to lofty sentiments concerning the rights of man.

It may be asked, "Why should any church wish to exploit human beings? Is it not the sole mission of the church to lead men to salvation? Surely, this mission of love can have nothing in common with the cruel and selfish urge to exploit."

To answer this question we must consider for a moment the nature of man. Human beings fall into two groups, men of the spirit and men of the flesh. The latter are one hundred percent materialists. They have no confi-

dence in the things of the spirit and think the pursuit of such a waste of time. They have no real belief in a hereafter, so concentrate on getting the best the material world offers between birth and death.

### The Path to Power

Materialists themselves fall into two groups, those who crave luxury and those who crave power. Of these, the last named are by far the stronger characters and more frequently get what they go after. They have learned that the surest path to power is by way of the deep religious instinct embedded by the Creator in the soul of man. To manipulate, play upon and control this instinct is to acquire mastery over man himself. From time immemorial cynical power-seekers have profited by their knowledge of this fact. I refer not merely to the shamans and medicine men of primitive tribes, but to elaborate hierarchies of priesthood, some of which endured longer than has that of the Catholic Church.

Among successful priesthoods of the past was that of ancient Rome. When the empire fell, this priesthood stepped over intact, ostensibly accepting Christianity and originating thereby the Roman Catholic Church, which had its inception in that moment of history. To its gratification, this priesthood now found itself no longer the dwindling relic of a fading empire, but the flourishing priesthood of a new world order, with potential powers far greater than any it had hitherto known.

To hold and expand these powers, so hungrily craved and so ruthlessly wielded, the new hierarchy must not only stamp out opposition, but must minimize the chance for opposition to redevelop. The first was comparatively easy, for even the bravest tongue will be silenced by sword and flame. The second required a vigilant and patient policy of keeping man on the lowest common denominator of human existence, isolating him in an ignorance, poverty, and insecurity so great that he would have neither the knowledge nor the

means to resist. Above all, and of transcendent importance, is the ability of the hierarchy to play upon religious instincts, and by representing itself as the arbiter of the supernatural to hypnotize its prey into frightened acquiescence.

In all this it has, of course, the support of its fellow materialists and co-exploiters. That is why in all Catholic countries one finds a small core of inordinately rich, cold-bloodedly selfish, and contemptuously irresponsible families having no counterpart in democratic civilization. As mutual accomplices and abettors, these families ride along with the clergy on the bowed backs of the suffering populace.

### The Cloak of Religion

The advantage of using religion as a disguise is enormous. To realize this, one need only compare the success of Roman Catholicism in this country with that of Communism, which is a similar force minus the religious trappings.

The FBI estimates that at its zenith Communism had 50,000 card-carrying members in the United States. Allowing the very generous quota of five sympathizers to every member, this makes a total of 300,000. The "sympathizers" in question would be full-fledged traitors ready to betray this country. Every one of these 300,000, to be of use to his cause, would need to conceal his background vigilantly. He would need be a consummate actor, alert at every moment to the danger of detection. Even so, he could not hope to penetrate beyond sporadic opportunities of sabotage. Any heavy infiltration of our Government would be totally out of the question.

Now, let us reverse the coin and look at democracy's other totalitarian enemy, comprising 20% of our population, the Roman Catholic Church. Roman Catholics are led by men who openly flout the law which forbids American citizens to give allegiance to a foreign power. Nor do these leaders hesitate to attack the basic principles of our Constitution. They are opposed to freedom of speech, thought,

and assembly. (For instance, they deny the public the right to assemble and view the film *Martin Luther*.) They condemn freedom of conscience as "heresy," and, where possible, impose their religious tenets by law on the non-Catholic citizenry. They defame our public schools and deride our principle of Separation of Church and State.

They do all this not only publicly but aggressively, while we look the other way, as though trying politely not to notice.

What is the reason for this strange paradox, this contrast in our behavior toward the two equally dedicated foes of all America holds dear?

The answer can be put in a single word, a sacred word, which, in this case, is betrayed, misappropriated and debased—religion. Because the atheism of Communism outrages our deep-seated yearning for God, we have no difficulty in mistrusting it. By sanctimoniously decking itself in the habiliments of godliness, by working its dupery on a sufficient number of innocent people so that they may unwittingly serve as a facade to screen its operations—by such contrivances the hierarchy is able to assume an appearance of pseudo-sanctity which deceives the artless into accepting it because of the title "religion."

### A Laity Betrayed

This is not to deny that there are in the Roman Catholic Church many truly religious people, many devout men and women who lead exemplary lives. I have no hesitancy in saying that some of the best religious people I have ever known were and are Roman Catholics. However, although unaware of it themselves, these people are good not because they are Catholics but *in spite* of that fact. They are good because the goodness of their hearts forms a spiritual carapace, insulating them from contamination. They are the kind of people who would be good in any faith in which they happened to be born.

Yet even these good folk are used, albeit innocently and un-

(Continued on page 20)



*"For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities; but I will send a fire upon his cities, and it shall devour the palaces thereof." (Hosea 8:14)*

*Hosea 8:14 is the voice of Jehovah speaking to His people and ringing down through the centuries to each of us.*

I HAVE LIVED in this country now long enough to feel its pulse, to love its people, and to know a burden upon my heart for its tremendous spiritual need. What I say to you is said as a Christian man to a country with a great origin and certainly, under God, with a great destiny but which is today in imminent peril of losing her way, missing the great purpose of God and ending in disaster.

Hosea 8:14 contains a message of judgment upon Israel from Jehovah, and the warning of impending disaster. How dramatic it all is! The chapter opens with two clarion calls. Here is God speaking to His prophet: "Set the trumpet to thy mouth as an eagle against the house of the Lord, because they have transgressed my covenant and trespassed against my law."

With that clarion call to awaken a nation to a sense of danger that threatens them, there follows in crescendo five more trumpet blasts in this chapter. In the first verse, transgression and trespass against the law of God; verse four, false princes and kings set up in authority without consulting Jehovah; verse five, idolatry, the calf of Samaria set up as a center of worship; verse nine, the folly of seeking safety in sinful alliances, in pagan powers, in this case with Samaria; verse eleven, false altars and sin as a result of it. The whole grim picture is summed up in the words of verse fourteen.

#### The Malady

Here is the malady of the nation: she hath forgotten her Maker. But she is not idle, she is not inactive; "she buildeth tem-

ples (or palaces) and multiplies fortified cities." Because of her malady and her activity there is the divine judgment pronounced: "I will send a fire upon her cities, and it shall devour the palaces thereof." Consider this prophecy in the light of American life today.

First, *the malady of the nation*. "Israel hath forgotten her Maker." Do we understand what it means to forget God? I am not sure we do. It does not mean that God was put into the realm of oblivion. You cannot forget God like that! Even in denying God you are remembering Him. Intellectually we do not forget God. The word "forget" here means, "Israel hath mislaid her Maker." If you forget something, it is out of your memory altogether. If you mislay something you are completely aware of its existence, but as far as you are concerned it is out of use, out of circulation.

When Israel was in the process of development they had a God-given leader, Moses. In Deuteronomy he warned Israel of the tremendous peril of mislaying God. For example, Deuteronomy

of this deadly peril of mislaying God.

#### The Symptoms

Then in Deuteronomy 8:11-17 God says to beware of this peril of self satisfaction when you are enjoying all the riches of the land which God has given you. Beware lest you forget the Lord thy God and say you have acquired to yourself this wealth and these riches.

In Deuteronomy 9:4, 7, Moses saw the danger that lay ahead. He knew that the supreme peril for this people had been that in the hour of prosperity, in the time when they dwelt in the land which God had given them by His promise, in that place they could forget God. If they could not do it intellectually, they could at least put Him out of their calculations and they could live as though He did not exist. That is what it means to mislay Him and that is surely much worse.

Now hundreds of years have passed by and the very thing that Moses said would happen has happened. In this hour in the time of Hosea, five minutes from

# A Forgotten God

by ALAN REDPATH

4:9. Beware, says Jehovah, of making the things which you say you believe with your mind utterly removed from the center of your family life. Teach them to your children and to your children's children. Beware of mislaying God in your home life. In Deuteronomy 6:10, 12, he says that when you get into the land and you are living in easy prosperity, a prosperity that has come to you not because of your own skill or ability, but a prosperity that has come simply in the providence of God, beware when you enter the land of easy prosperity

midnight in the history of Israel, the prophet with tears, with a broken heart and yet with the tremendous authority of the Holy Ghost, because he paid the price of it through suffering in his own life, declared the coming judgment of God. He says, "You have transgressed God's law, you have chosen false kings, you have set up false worship, you have allied yourself with material powers, you have built false altars all because you have mislaid God. Mislaid Him? To all intents and purposes you are oblivious of Him."

A deadly peril faces America,



the church in America and all of us today. How do we mislay God today? By giving intellectual assent to His existence without seeing to it that our conduct is in harmony with our belief. We dare to say that we are Christians, not knowing that faith without works is dead.

### Intellectual Emaciation

Intellectual orthodoxy will bring a man to eternal ruin just as much as heretical faith, if his life is not in harmony with his belief. Wherever there is mental assent to the existence of God, to the truth in Jesus Christ, which is not followed by action, then there is death, hell and judgment. God, intellectually accepted, intellectually believed, but with no response in obedience is a God who disappears from our conscience. He is relegated to our church observance on Sunday and left until we get back again. God help us, for if we live like that we are just not Christians!

God has been mislaid as to His active power, as touching our daily life, as to His control over our lives, as to His inspiration,

does not matter. The passion of the heart of that nation was for bigness without God. Today the passion for size, for greatness, to break through the sound barrier, the space barrier, the passion for the infinite is simply an unrecognized fact that man has a capacity for God and he will push back the prison walls of this world, push back every barrier—for his passion for greatness is everywhere.

We look with awe at a skyscraper but the sky looks down and smiles completely unperturbed, for, from the standpoint of the home of God, the mightiest skyscraper man has built is just a little dot on the globe that we call the earth. These are just the symptoms of the cry of the human heart for God, for eternity, for the infinite. They reveal the unrecognized truth that man cannot live by bread alone.

### Spiritual Insecurity

A fortified city suggests the fear, the sense of insecurity, and of dread that grips millions of people in this world today. The passion for safety is an acknowl-

center around self-aggrandizement, bigness, greatness, money, business, comfort, and the luxury of home. And at the same time he insures every conceivable risk with every insurance company he can because he is desperately insecure.

### The Diagnosis

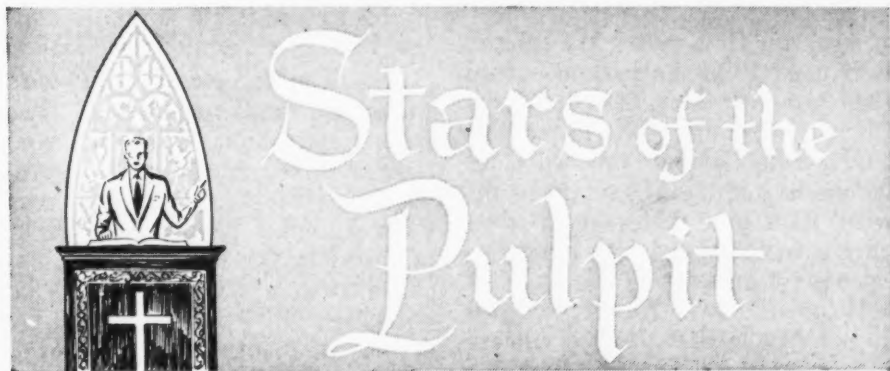
The *malady*, "Israel hath forgotten her Maker." America hath forgotten her Maker. The *activity*, she buildeth spacious buildings without God and she is desperately afraid.

Now consider in the third place "*the judgment of the nation*," "I will send the fire upon her cities and it shall devour the palaces thereof." Long before the world was refashioned as described in Genesis chapter one, long before this world knew the rebellion of little puny people like us against our Creator, there was one who was a member of the angelic host in heaven and a friend of God, Satan by name, and he said, "I will ascend unto the heavens, I will exalt my throne above the stars of God, I will be like the most High." He ended in judgment and was cast down into hell.

Inspired by the same Satanic spirit long ago the human race got together (Genesis 11) and said, "Go to, let us build a city and a tower whose top may reach unto heaven," but it ended in judgment, and the Lord scattered them upon the face of the earth and confounded their language so that no longer could they speak in one tongue. It happened again in Hosea's time, and it ended in the judgment of Israel and the scattering of the Jewish people throughout all of the earth for two thousand years, with desperate suffering and judgment.

It is happening today on a grander scale. What did the devil say? "I will build, I will reach to the throne of God." What does man say in Genesis 11? "I will build to the very throne of heaven." What is man saying today? "We will hit the moon!"

Would to God these words might reach people who would heed and listen, who are Godless, God-rejecting people. Our Lord warned His disciples in Matthew



His driving power, as to His real living presence. America today has forgotten her Maker. When people fail to see to it that the intellectual conception of their mind is followed by obedience and harmony in life then they mislay God altogether.

In the second place, look at *the activity of the nation*. "Israel buildeth temples, and multiplieth fenced cities." The revised version says, "palaces and fortified cities." The literal meaning is that they built spacious buildings. But whether the size of the building was for pleasure or worship

edgment that if we have mislaid God we are not safe, we are desperately insecure, we are in danger of judgment. God has been mislaid so we build big without Him. We say, "Safety first," but with God being mislaid we are utterly insecure. What is it that all nations are seeking? One word the heart longs for—security, rest and safety from destruction.

To put it on a personal level, a man believes with his mind an orthodox truth, but he fails to put it into the conduct of his life. You watch him, and his ambitions

*Rev. Alan Redpath is Pastor of the famous Moody Memorial Church of Chicago, Illinois, where he has served since September, 1953.*

*He is also a member of the Board of Directors of the Un-evangelized Fields Mission Society, the Regions Beyond Missionary Union and the China Inland Mission, and he is the author of a number of inspirational Christian books.*



24 that this age would be no exception, it too will end in catastrophe, to be preceded by the coming of Jesus for His people. There will be adequate signs in the heavens and on earth.

Jesus said, "In that day nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." There will be warfare, bloodshed, and unhappiness. The Christian church will suffer, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." The man who is true to God, without compromise today, is going through this.

#### **A Consuming Fire**

What did God say to Hosea? "I will send a fire, it shall consume." What did Jesus say? "I am come to send fire on the earth." Does that mean literal flame?

At the same time that Hosea was speaking Isaiah was saying in Isaiah 33:14, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Does that mean hell? No! John said of Jesus, "His eyes were as a flame of fire."

The first kind of fire that I am waiting to see upon earth is the flame of the judgment of the Son of God. The Almighty omnipotent

risen Lord, my Saviour, and Shepherd and Deliverer will come in glory and power. His eyes will be as a flame of fire. Who shall stand before that scrutiny? Isaiah answers this question in chapter 33:15-17. Who shall stand in the flame of His scrutiny?—the man who is not shopping under the counter, who is not taking bribes to get business, whose business life is not shady, the man who is straight, clean, and pure.

Are you that man? My friend, is it you? Who shall stand before the flame of the fire of Jesus Christ?—the man who is pure in heart, who has not mislaid God, who is living in right relationship with Him and whose daily conduct is in harmony with his deepest convictions.

Beloved, if we forget God we do not escape Him. His very presence condemns. The fire that destroys is the fire of His nearness as He scrutinizes the very depths of our soul. You may mislay God but you cannot get away from Him. "Whither shall I go from thy spirit, or whither shall I flee from thy presence?" cried the Psalmist in Psalm 139.

Ah, we mislay Him, we do without Him, but all the while we live and move and have our being, even our very breath is in the hand of the omnipotent God. According to our relationship to Him in Jesus Christ our Lord He will bless us or try us!

God has to be brought right back to the heart of the life of

this nation as He was when this nation was founded. Not simply "Trust in God" on our coinage, but "trust in God" upon our hearts.

Oh, that for each of us there might come a cleansing from the sin of mislaying God, the beginning of an upright walk. I pray that Christians may take their true dwelling place on high with Christ, our sure defense, and walk as those who behold the King in all His beauty.

### **What Protestants . . .**

*(Continued from page 10)*

#### **FREEDOM FOR HERSELF ALONE**

Those who had hoped to sweep the religious issue under the rug and keep it there until after the next election are discovering that it won't stay there.

In a recent issue of *U. S. News & World Report*, the editor produced part of the war record of a certain Catholic candidate and asked how anyone so courageous could be ineligible to hold the highest office in the land, no matter what his religious affiliation.

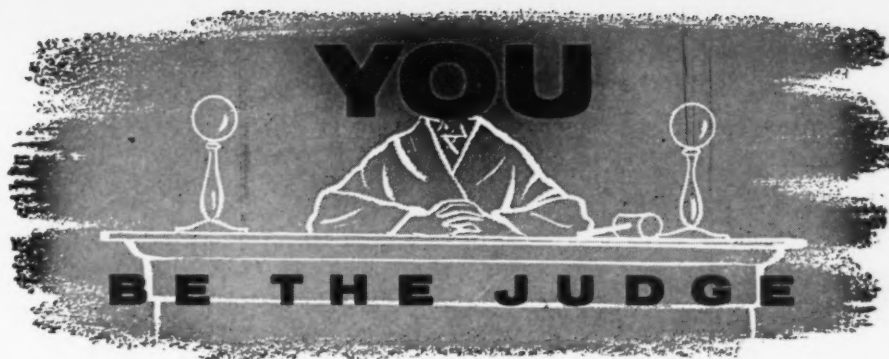
The Jesuit world organ, *Civiltà Cattolica*, reads as follows: "The Roman Catholic Church, convinced through its divine prerogatives of being the only true Church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine."

It is this fundamental teaching of the Roman Catholic Church that it is the one true church and that "error" has no rights, which led to the fearful persecutions of the Dark Ages and is the basic cause of the current discrimination against Protestants in Spain and Colombia.

Americans must weigh well these vital matters. Their welfare and freedom are at stake.

*Editorial, Sign of the Times*





### Gold for the Virgin

Fatima, Portugal.—A thirteen-ton statue of Our Lady donated by Americans to the shrine of Fatima will be placed in the central niche of the Basilica's facade . . .

Some 3,000 American contributors underwrote the cost of the work. A gold and ivory rosary given by thirty congregations of Dominican Sisters in the United States hangs from the hand of the statue.

The Dominican sculptor also used three and one-third pounds of gold taken from jewelry contributed by American women to make a halo thirty-one inches in diameter to adorn the head of the statue.

NCWC Radio and Wire

### Mary, Our Only Hope

On October 12, 1945, the voice of our late Holy Father, Pope Pius XII, resounded via radio broadcast throughout the then largest Basilica of Our Lady in the western hemisphere. (The new National Shrine of the Immaculate Conception in Washington is larger, the seventh largest church in the world.—Editor) The occasion was a double celebration: the golden jubilee of the coronation of the miraculous painting of Our Lady of Guadalupe by Pope Leo XIII on October 12, 1895, and the second coronation of the same miraculous image by Pius XII himself.

In his memorable address on that never-to-be-forgotten day the common Father of all Christendom called the Virgin who came to Tepeyac at the very dawn of American history the "Empress of the Americas." The idea behind that title was not new. Rather, it was a re-statement of what had always been believed, though by many forgotten, for more than four centuries. It was only 39 years after Columbus first landed in the new world that the Immaculate Queen of all creation came personally to these newly discovered lands with her message of love.

At that time there were no boundaries, no countries in the newly discovered lands. There were no United

States, no Canada, no Brazil, no Argentine. All the western hemisphere was one vast land mass. To this entire new continent the Queen of Heaven came. She chose the geographic center of this region for her throne. She gave her message of love, her promise of help to all who came, or who would in future come, to these new lands.

Our Lady of Guadalupe is as eager to help every one who calls upon her as she was on that eventful December 12, more than four hundred years ago. To every one who approaches her in humble faith and trust, she is, according to her own words, a "... loving and merciful Mother." Again she whispers, "Am I not your Mother? Why do you fear? Am I not your hope and your salvation?"

When will all American Catholics awake to the realization that their *only hope* is their heavenly Mother and Queen into whose hands God has placed the peace of the world! Our Lady of Guadalupe, Empress of the Americas, pray for all Americans!

Our Sunday Visitor  
December 13, 1959

### Making a Mockery of Salvation

To receive the reward of salvation promised to those who wear and die wearing the brown scapular, must this scapular be worn around the neck in its original cloth form (as opposed to the medal)?

The brown scapular of Our Lady of Mount Carmel is the scapular with the promise: "Whoever dies clothed in this habit shall never suffer eternal fire." The cloth scapular must be worn around the neck; the scapular medal need not necessarily be so worn. Though the cloth scapular is and remains the perfect form of this devotion, there is no doubt that the medal substitutes for the cloth scapular even in the matter of the greatest privilege of the Carmelite scapular, the promise of final perseverance.

Our Sunday Visitor  
November 29, 1959

## INCREASE YOUR INCOME



... just as many men and women are doing in a most dignified vocation ... and at the same time,

## SERVE THE LORD

by fulfilling an important Christian service in your own and surrounding communities.

Here's your opportunity to become associated with a company that has been in business more than 35 years—highly respected by Christian leaders and whose product and service are recommended by men and women you know.

### WORK FULL OR PART TIME

Our program is unique—it has no competition. Every home is a prospect. Your spare time can be worth up to \$75 a week, and more ... full time up to \$10,000 a year, and more!

FILL IN NOW

John Rudin & Company, Inc.  
22 W. Madison Street  
Chicago 2, Illinois Dept. A50

Yes, I'm interested. Please send me complete information on your program.

Name \_\_\_\_\_

Address \_\_\_\_\_

City & Zone \_\_\_\_\_ State \_\_\_\_\_

CLIP AND MAIL TODAY!

SAMPLE COPIES OF  
**Christian Heritage**  
AVAILABLE — 6 for \$1.00

## McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader.....\$2.50	4th Reader.....\$3.50
2nd Reader.....\$2.75	5th Reader.....\$3.75
3rd Reader.....\$3.25	6th Reader.....\$4.25

OLD AUTHORS Dept. CO-58 Rowan, Iowa

## HOW TO PUBLISH YOUR BOOK

Join our successful authors in a complete publishing program: publicity, advertising, handsome books. Send for FREE manuscript report and copy of *How To Publish Your Book*.  
**COMET PRESS BOOKS**

WRITE DEPT. CE 5  
200 VARICK STREET, N. Y. 14





Dr. Adrian Cáceres

# Rome's pride - - *Excommunicated*

BY WILLIAM J. KORNFIELD,  
*Bolivian Indian Mission*

**D**R. ADRIAN CÁCERES, noted Roman Catholic priest and church leader, while studying a letter from the Pope on the subject of the priesthood, found several references from the Book of Hebrews which were most disturbing to him. He began to study this New Testament book in detail, in order to have a solid basis for his pastoral letter encouraging Roman Catholic young men throughout Bolivia to enter the priesthood. But he discovered, to his amazement, that it contained nothing substantiating the Roman Catholic priesthood. Even more troubling was the fact that the message of this book directly contradicted the sacrament of the Mass.

## The Word

In the Book of Hebrews he read that the expiatory sacrifice of Jesus Christ was made "once for all" and therefore was never to be repeated, as is done continually in the Mass.

His reading of the Bible having caused serious doubts in his own thinking, Dr. Cáceres was now greatly concerned. Could it be that all his life's training had been in vain? As he began to feel that his own soul's destiny was at stake, he decided to find out, cost what it may.

His Roman Catholic superiors gave no satisfactory answers to his questions. He realized that he

must consult a Protestant, and he remembered a pastor, Arturo Arana, whom he had known from high school days, and whom he respected greatly. Arturo had himself once been a leading Catholic and gifted image-maker. About a decade before, he had become a Protestant convert and Dr. Cáceres had even been obliged to fight him openly by radio. He had done this because he loved his Roman Catholic church and had wanted to defend it at any cost.

Remembering these experiences with Arturo Arana, he decided to consult him about his doubts. On one of his first visits to Arturo's home, the Lord had so arranged it that two of Adrian Cáceres' former colleagues were present on that occasion. These were José Maria Rico and Benigno Zuñiga, both recently converted priests. We are confident that it was no accident that the weight of these additional testimonies were brought to bear upon Adrian at that time.

## The Conversion

On March 17, 1959, we were scheduled to have another night rendezvous with Dr. Cáceres, and this was to become the most important day of his life, though we were unaware of it at the time. There was a soft drizzle of rain as I drove up to the "Catholic Action" house in La Paz on

that eventful evening. As Adrian got into the car and we drove off to our meeting with the other Christian friends, I sensed that the Lord was working in his heart. Presently he said, "Tonight I want to receive Jesus Christ as my Saviour."

It is difficult to express the thrill that was mine upon hearing this spontaneous pronouncement by one of Rome's leading priests. However, as we drove along, I discovered that Adrian's idea of believing in Christ was still a philosophical intellectual decision rather than the personal commitment of a lost undone sinner to an all-sufficient Saviour and Lord. There was opportunity, before we reached our destination, to explain the meaning of repentance from sin and of personal trust in Christ, so essential to salvation.

Arturo Arana was waiting for us at his house. The Lord had so prepared Adrian's spirit that it was not long before Arturo invited him to Christ, and in a matter of minutes we were on our knees while Adrian Cáceres poured out his heart, at last accepting Christ as his "only sufficient Saviour."

## Growth and Testimony

Since then Adrian has grown much in the things of the Lord. We continued with our evenings of fellowship for several weeks,

while he drank in basic truths from the Word. For a time, he still thought in terms of reforming his church, even as Luther did several centuries ago. Through study of the Word and prayer, the Holy Spirit spoke to him about service outside the Roman Church, even though it seemed that he faced "human suicide."

As a result of deep soul searching, he became persuaded in his own mind that he could not stay within the decadent, non-Biblical system of Rome. On June 2nd, he flew to the Latin America Mission Seminary in San José, Costa Rica, for further grounding in the Scriptures and for the preparation of his written testimony to the archbishop of La Paz.

Two months later his testimony in the form of a sixteen-page carefully documented letter was sent to the archbishop of La Paz. We quote from it:

"I have not embraced a new religion but rather that of the Gospel, that of Jesus Christ . . . yet they will call me heretic, apostate . . . But I ask myself: Why? I have *not denied* Christ; on the contrary, I have fully surrendered myself to Him. I have not denied the Holy Gospels; on the contrary, I am so much with them that all shall call me 'Evangelista.' I have not denied the Church of Jesus Christ; on the contrary, I am now a member of the Universal True Church founded by Jesus Christ, and instituted in Corinth, Ephesus, Thessalonica, and other places, after Jerusalem. Nor have I sought to leave the ministry; but very much to the contrary, I have dedicated myself the more to preach Christ the Redeemer and to minister to my brethren. But with one difference: instead of doing it with the Canon Law in my hands, I will do it with the Bible in my heart and on my lips."

#### Excommunication

Dr. Cáceres is thirty-eight years old, a titled lawyer and previously one of Rome's most trusted priests, held in the highest esteem by both laity and clergy. His responsibilities were noteworthy: director of Bolivia's

Catholic Action and General Secretary of the Episcopal Congress, an organization comprised of all of Bolivia's bishops. His excommunication has now become official and his former parishioners are at a complete loss. It has been reported that his aged mother, a loyal Catholic, has been hospitalized over the "defection"

of her son. There is indeed a price to pay in serving Christ, and as Adrian wrote to me, he has knowingly committed "suicide" in order to serve Christ. He has "lost his life" that he might "find it unto eternal life." We are confident in the Lord that his loss will mean Bolivia's eternal gain.

## A LIVING CHRIST

### *For a Franciscan Monk*

"**I** LIVE; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20)

Rev. Ramon Lombera Gomez, a former Catholic priest who lives in Colombia, made his public profession of faith in the Central Baptist Church at Barranquilla in the presence of a crowded auditorium.

The Rev. Gomez was, until last September, an alumnus of the Franciscan Seminary at Barcelona, Spain. After his ordination in 1951, he assumed the duties of teacher and missionary for the Roman Catholic Church in his native country. Coming to South America in 1954, he established his first mission in Putumayo, Colombia. Subsequently he was transferred to Quaimaro to serve as pastor in that community.

During the years he spent in Colombia, he began to realize that the charges, insults and persecutions leveled at the Protestants were unjust. Doubts had entered his mind. Rev. Lombera said that when once he observed the pious life and exemplary conduct of the Baptist missionary John Thomas, he asked himself, "How is it possible that these people who lead such godly lives can be heretics?"

Comparing the evangelical faith with Roman Catholic doctrine, he discovered in the Gospel a positive and superior faith.

With all his devotion to the Roman Catholic Church he had failed to find in it the liberty, purity and sanctity for which he had always searched. This disillusionment, he relates, caused him great mental trial and for a while filled his heart with sadness. In his distress he began to search for someone to help him. For this reason he came to Barranquilla to get in touch with the Rev. John Thomas, who received him with warmth and sympathetic understanding.

#### New Creature in Christ

"Are you satisfied with your faith?"

"Have you the certainty of salvation?"

These questions which the young missionary asked gave him much food for thought, because Catholicism promised him no certainty of salvation.

Christ alone can save. But which Christ? He kept asking himself this question. Not the immovable crucifix on the wall which had failed him often, the crucifix bearing a dead Christ! There had to be another Christ, the living Christ of the New Testament.

For this Christ he began to search and soon proved the promise in God's Word, "Seek and ye shall find . . ."

Having become finally and fully convinced, he resolutely stepped out of the priestly cassock.



Now the Rev. Lombera is a "new creature in Christ." He preaches a simple message: Salvation through the grace of Christ. He spent a month in Baranquilla giving his testimony in eight Baptist churches of the city before enrolling in the International Baptist Seminary at Cali, to prepare himself for the evangelical ministry.

He has experienced a joy so deep, so firm, so sure, that the trials through which he has passed are as but ripples on the surface of the sea of his life.

*"O for a thousand tongues  
to sing  
My great Redeemer's praise,  
The glories of my God  
and King,  
The triumphs of His Grace.*

*"My gracious Master and  
my God,  
Assist me to proclaim,  
To spread thro' all earth  
abroad  
The honors of Thy name."*

## Roman Catholicism ...

(Continued from page 13)

knowingly, as a hierarchical weapon against their fellow Americans.

First, their guileless faith in the holiness of the prelates makes them the perfect smoke-screen. Whenever some piece of political fraudulence catches up with the hierarchy it turns aside protest by pointing to these respected and respectable Catholics, crying, "Look! It is these good people you are attacking. Aren't you ashamed of yourselves?"

Second, trained to follow unquestioningly the "party line," they can be reliably counted upon to vote against Planned Parenthood, against separation of church and state, and in other ways to nullify the Constitutional rights of their fellow-citizens.

By using the reverence of trustful followers, and by surrounding themselves with the stage-setting of exalted faith, the hierarchs are able to create in the minds of the unwary the illusion of religion. In fact, they have all of religion except reli-

gion itself. They are like those magnificent Hollywood temples, so convincing and overawing to the unappraising gaze, but which, from the inside, are found to be no more than plywood and canvas.

Why, then, do not those who repeatedly run up against the mendacity, hypocrisy, greed, and corruption of the Roman Catholic hierarchy strip off the specious vestments of sanctity and reveal them for what they are—men without conscience, scruple, or remorse, advancing ambitions which aspire to the treasures of Mammon? However, such exposure is more easily suggested than achieved. To begin with, only the astute eye can penetrate their disguise. Also, most Protestants, being honest themselves, are unprepared for subterfuge in others, and quite naturally regard the pastors of another creed in the same light as their own hard-working and undevious shepherds. There is, in fact, something distasteful to them in suspicions falling on such men.

In addition, there is the immunity which great power and wealth are able to confer, especially when painted with a heavy coating of synthetic respectability. But by far the most vital factor, the one on which the Catholic hierarchy relies most confidently to shield it from affronted public opinion, is man's universal veneration for the name of religion, an attitude eagerly seized upon by enterprises which, under any other name, would stand in danger of the law. By calling itself "religion" gambling, liquor distilling, political dishonesty, yes, even, in some countries, church-owned prostitution can escape the social infamy and legal penalties which their purpose and character warrant.

### Political Infiltration

Transfer such immunity to the political scene and you open almost unlimited possibilities of infiltration. You find a State Department which deliberately backs with American tax dollars the Roman Catholic party in foreign countries against much more liberal and democratic non-

Catholic elements, a State Department which sanctions with silence outright Catholic tyrannies, pouring millions into countries where persecution of Protestants is in full swing, while exacting no promise whatever that such persecutions will cease. In fact, our State Department takes a position which cannot fail to be recognized by both persecutors and persecuted as tacit endorsement of religious persecution.

On the other hand, when a Catholic cardinal notorious for his alignment with some of the worst torturers of history is exiled from a country, our Government gives him housing in a United States embassy on the grounds that he is a "refugee" from "religious persecution"!

The Roman Catholic hierarchy knows that Protestantism's standard of tolerance will not permit it to attack another religion. Treasons, treacheries, and depredations may be committed with impunity as long as the hierarchy is able to scare away exposure by attaching the tag "Religion" to them. The fact that many of Rome's adherents are deeply religious people, devoted to the tenets of the church without any knowledge of their political implications, immeasurably helps the prelates' masquerade.

What, then, becomes of Rome's claim to truth? How does she stand as the "One True Faith"? How does she measure up to the specifications of Christ: "By their fruits you shall know them"?

Jesus preached justice. Rome practices exploitation of the helpless. Jesus taught humility. Rome practices self-aggrandizement. Jesus taught obedience to civil authority. Rome says, "Only we have the right to rule."

### Truth vs. Error

Sinking into materialism and power, Rome loses the capacity for spiritual perception. Consequently she attempts to define things of the spirit by resorting to the subterfuge of parlor magic—"bleeding" statues, "miraculous" medals, fantastic apparitions, "holy bones."

Falsehood is always fearful



and insecure. Under its accoutrements of power and glory exists a constant terror of exposure. It cannot afford to let the truth be known, and when it becomes evident every artifice must be employed to immunize men's minds against it. If brain-washing and isolation fail, its only recourse is persecution. Yes, error has everything to fear from truth.

Truth, on the other hand, has nothing to fear from error. She does not need the safeguard of suppression, since the more error publicizes herself the more is her falsity disclosed. Truth need only pursue her even way, leaving error to destroy herself.

Does this mean that we are to make no resistance to the political incursions of Rome? By no means. Conscience demands that we at all times courageously defend the great Christian principles on which this country was founded, unhesitatingly pointing out violators, whether they represent irreligious Communism or a religious hierarchy.

Many are asking despondently, "What is the use? Could it be that the Vatican is already the *de facto*, if not the *de jure*, ruler of this country?"

I would be less than honest if I pretended to foresee an early disruption of Roman power in the United States. On the contrary, I believe she will take over absolute control, though always, as in her political campaigns, from behind the scenes.

### "If God Be For Us"

But where is our Christian faith if we allow ourselves to be intimidated? "Whom God is with need fear no man." Let Rome tremble in apprehension. She has reason to. We have none. The fact that we cannot see immediate success for our efforts should be an incentive, not a deterrent.

Think of the pre-Reformation martyrs, living in an age when no man had ever known the blessings of freedom of thought and conscience. Standing on their fagots with the first crackle of flames at their feet and the hooded Inquisitors of Rome parading past, they must have felt that their cause was completely

hopeless. Yet out of their sacrifice grew the Reformation and all the great advances in social justice which we enjoy today.

Can we, who have experienced these benefits, have less faith than those early martyrs who had no such light to follow? Surely, we must realize that not a thing we do is wasted; everything counts; every effort is a contribution to the eventual outcome.

Aristotle tells us that all things carry within themselves the seeds of their own destruction. The Roman Catholic Church is no exception.

Already the church has lost its grip on Europe, where it is only hanging on by means of the artificial respiration of United States dollars. Traditionally Catholic countries are drifting ever farther from the fold. A small but powerful clerical party still survives in Europe, but even those calling themselves "Catholic" have developed a freedom of thought which cavalierly ignores the pretensions of the church. France and Italy are evidencing a strong anti-clericalism.

In South America for generations none but the women have attended church except on special occasions. Furthermore, Latin America has a sturdy and steadily growing Protestant minority.

All these countries are evidencing a great decline in their allegiance to the Roman hierarchy. Only in the United States has Rome scored such phenomenal success. As other countries throw off her yoke, the Land of the Free crawls under her yoke without a murmur. This has been a great shot-in-the-arm for the Vatican.

How extensive has been Rome's success in America it is difficult to estimate. By extensive gains through indirect control of our press and other media of communication, and by its encouragement of large families the impetus for increasing membership has been set in motion.

There are no doubt large numbers who leave the Roman Catholic Church, but more alarming than these to the hierarchy is the growing independence of those

who nominally stay within the church. Since these people still support the church, the clergy cannot clamp down on them too drastically as undoubtedly a good many would simply walk out.

There is growing impatience among some intelligent American Roman Catholics at the arrogant presumptions of a foreign-controlled hierarchy which prefers Italian-made thinking to that made in America.

I do not wish to convey the impression that defection among Catholics is on a decisive scale or represents a majority of the membership. The majority of Roman Catholics still trudge more or less blindly behind the hierarchy. But it is a shrinking majority.

You see, for all its cunning shrewdness, the Roman Catholic hierarchy has made one fatal miscalculation. Because of its self-perpetuating character and iron discipline it has always been able to plan far ahead. Its schemes can be laid out in terms of centuries. It can afford to be derisive of the sporadic resistance efforts of the disorganized Protestants. But long as is its perspective, that perspective is bounded by the purely material universe, the one in which Rome operates, the only one she understands, the only one whose rewards are valued by her.

Truth, on the other hand, operates in the infinite universe of the spirit and has unlimited time at her command. Centuries, even millennia, are insignificant to her. Institutions which rise and flourish over a thousand years are passing moments in her panorama. She will be there when they are gone. In the end, it is always truth which triumphs over the petty duplicities of men. Those who hold to Christian truth are already victorious in spite of all appearances, for theirs is the last, the final victory.

*"Truth, crushed to earth, will  
rise again;*

*The eternal years of God  
are hers.*

*But error, wounded, writhes  
in pain*

*And dies among her  
worshippers."*

# “Hail... Mary”

**T**HE ROMAN CATHOLICS have changed this simple salutation into “Ave Maria,” a term which implies worship and conveys a supplication. They use this salutation in their approach to her: “Mary, we worship thee; we pray to thee.” Though we may suppose the angel’s salutation was made with rare and gracious dignity, as it became him that stood in the presence of God, in bringing a message to the one woman whom God chose to be the mother of Jesus, it does not convey even a hint that he either worshiped her or made petition to her for favor.

We are told that “all the angels of God worship” the risen Christ, but nowhere in Scripture is it intimated that they ever offered worship or made supplication to a mortal man or woman. The meaning of the word “Hail” (*chairoo*) is joy. In the imperative form used here, it signifies “Joy to thee.” It is not a prayer, but a happy greeting which has in it the suggestion of good tidings or the wish for joy to be to the one who is saluted. It was a communication of joy to Mary, not a solicitation for favor from her. Bishop Hall, with reference to this salutation, instructively says:

“The angel salutes the virgin; he prays not to her as a goddess. For us to salute her as he did were gross presumption; for neither are we as she was, neither is she now as she was then. If he that was a spirit saluted her that was flesh and blood here on earth, it is not for us that are flesh and blood to salute her which is a spirit in heaven. For us to pray to her in the angel’s salutation were to abuse the virgin, the angel and the salutation.”

## Not for Adoration or Worship

All the other references to

Mary in the New Testament most distinctly discourage any thought of exalting her to be an object of worship. It should seem that, foreseeing this movement of the spirit of Antichrist, our Lord has specially spoken to her, and of her, in such a manner as to show that, highly honored and greatly beloved as she was, in respect of her relation to God and man, she was nothing more or less than any other woman saved by grace, although chosen to the high honor of being the mother of Christ.

## not

In the song which Mary sang on her visit to Elizabeth she appears a devout and humble worshiper, not as the “Queen of Heaven,” demanding worship of others. She acknowledges that she has been highly exalted, but not to a place of adoration or worship.

Mary, God’s human instrument for the entrance of Jesus into humanity, has been the victim of circumstances that have obscured her real character. Ignorance, prejudice, lack of knowledge have played their part in the obstruction of the truth.

When Mary came into the possession of Jesus the attitude of men toward her changed. Hatred of Jesus let loose the most vicious slander against Mary. She has

been called in the *Talmud* the paramour of Panthera, a Roman soldier, as Jesus is termed a bastard in the same book. This is the lowest view of Mary, but it is not unlikely that some sharp tongues in Nazareth made her feel the force of this biting slur.

Joseph at first apparently took this view of his betrothed, when he learned of her condition, and was planning “to put her away privily” and not “to make her a public example,” as he had a legal right to do. He “thought on these things” of necessity as any “righteous man” would.

Evidently Mary had not told Joseph how she came to be in this condition. Then, too, would he have believed her if she had done so? It is not hard to see the mental perplexity and strain that came to Joseph instantly on the discovery that Mary, as he thought, had been untrue to him.

“Joseph, son of David, do not be afraid to take to your side Mary, your wife, for that which has been begotten in her is of the Holy Spirit. She shall bear a son, and you shall call his name Jesus, for he will save his people from their sins.” So the angel spoke to Joseph, who sorely needed this reassuring word. The record in Matthew shows that Joseph changed his mind about her after the message of the angel of the Lord when he fully believed the word of the angel.

Then he did take her to wife. He married her before the birth of Jesus. That is how Matthew denies the Jewish slander about Mary by claiming the virgin birth of Jesus. Joseph had no further doubts about the purity and uprightness of Mary. This is, therefore, the very first problem about which we have to make up our minds, *viz.*, the upright character of Mary.

# “Ave Maria”



Luke's story of the birth of Jesus differs greatly in the details from that in Matthew, but it agrees clearly in the one point of the virgin birth of Jesus and the consequent pure character of Mary. Even later, in the Gospel of John, it seems that we have a reflection of popular suspicion about the birth of Jesus. At the feast of tabernacles the Pharisees sneeringly ask, "Where is thy father?" as if they did believe and accept the common idea that Jesus was the son of Joseph. So in John 8:41 they hurl at Jesus these words: "We were not born of fornication," as if meaning that Jesus was. This slur could refer to the *Talmud* story or to the idea that Jesus was begotten by Joseph before his marriage to Mary.

### Mary's Experience of God

It is not often that a whole system of religion is based on one word, but it is in this case, the word "Mary." Mary was a Jewess. She had worshiped a distant Jehovah in a temple, but in this knowledge she found no comfort and in her days of thoughtfulness she knew no near or friendly God. Luke tells the fullest story of how Mary came into the possession of Jesus. Luke tells the story of the interview of the Angel Gabriel with Mary with delicacy and grace.

She knew, as did all Jewish maidens, that one day the Messiah of promise would gladden the heart of the mother chosen for that high mission. But she had not taken this honor to herself. The greeting of the angel was so unusual that Mary was at once perplexed. The angel called her "highly favoured." Finding Mary perplexed, the angel lifted the veil of anxiety by saying, "No longer fear, Mary; for you have



found favour with God. And behold you shall conceive and bear a son, and you shall call his name Jesus. This one shall be great and he shall be called Son of the Most High; and the Lord shall give to him the throne of David his father, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

When the angel called her by her own name, "Mary," from then on could anyone make her believe that God was less real, less inter-

BY HAROLD L. PROPPE

ested in her than a human father? She learned that God is not "a stream that makes for righteousness." He is not even a great creator, alone interested in the fulfillment of inexorable laws. Neither is He a vague, air-like investment of the world, an impersonal substance permeating space. But God is a personal God and personally concerned about individuals whom He has created. She, then and there, knew that in calling her "Mary" God is one who seeks out individuals and "calls them by their names."

Mary's response is full of dignity and nobility. "Behold the handmaid of the Lord. May it happen to me according to your word." She rose to the height of

the promise with all the wonder and mystery involved in her full surrender to the Lord's will. Vaguely but assuredly she comprehended that she was to be the woman destined to fulfill the hopes of her people through the long years, but never any thought that she was to be worshiped as "The Mother of God and the Queen of Heaven."

### Building an Error

Alas! It is a human invention and its impetus lies in a human craving for motherhood. We confess if there is one message, above all others, which the feast of the Annunciation has to this present generation, it is the pre-eminent distinction and unspeakable sacredness of motherhood. If God, the Creator and Preserver of this vast universe, divesting Himself of the external circumstances of His majesty, by means of the child-bearing of a woman entered our race to save us and voluntarily undertook to be "numbered with the transgressors," the importance and eternal consequences of motherhood are inestimable, they are divine.

How worship of the virgin as the "Mother of God," which is now almost the prime object of Roman Catholic devotion, has come to so wholly occupy the adherents of that ancient church is an illustration of the subtle and insidious approach of temptation, and the depth of error into which men fall who venture to be guided by their own will and are not careful to resign themselves wholly to the direction of the will of God.

The Roman Church holds that we have two sources of revelation, the sacred Scriptures and the voice of the church, which is a consensus of opinion unified and confirmed by the authorized

*This is the true position of Mary as declared and set forth by the Angel Gabriel. He had been sent from Heaven and had been instructed by God on what to say when he came to greet her. When Gabriel stood before Mary and saluted her, he did not offer worship or make a prayer to her. He came to announce a wondrous thing and saluted her as it became them both.*



mouthpiece of the church, the reigning pope. These two sources of revelation are both alleged to be the expression of the same mind, and therefore can never be at variance. But inasmuch as the canon of Scripture is closed and it is the opinion of all Christian men that the Bible is the true expression of the will of God, therefore when men teach what cannot be proved in Holy Writ, the natural inference is that this teaching is erroneous. The doctrine of the Bible is fixed and unalterable, whereas it is quite conceivable that the opinion of the majority, even of living Christians, may be biased and so influenced by human considerations as to be drawn far away from the truth. That this has actually occurred in the wide-extended worship of the "blessed virgin" is a matter of observation.

As early as the second century, we find Eve made a type of the virgin: sin came by the one for not heeding the Word of God, blessedness came by the other by heeding it. We find, too, the symptoms of "Mariolatry" in the text of the narrative of the fall.

The *Vulgate*, the Latin Bible, is the only authoritative version received by the Roman Church. In the present edition, the promise of God that our Redeemer shall bruise our adversary the devil under His heel and deliver us from the slavery of sin, is actually translated so as to refer to the blessed virgin. Although the Hebrew verb is masculine and the *Septuagint* translators have also so rendered the promise in



Dr. Harold L. Proppe

Greek, yet the deliberately altered rendition has received the sanction of the pope, and the verse, in present editions of Roman Catholic Bibles, reads, "I will put enmity between thee and the woman, and between thy seed and her seed; *she* shall bruise (crush) thy head and thou shalt bruise (lay in wait for) *her* heel," which they declare is a prophecy of the exaltation of the virgin.

By a hair-splitting process which is characteristic of Roman theologians, three kinds of adoration are defined: *dulia*, *hyperdulia* and *latria*. *Dulia* is that which is paid to the holy men, saints and angels; *hyperdulia*, a word coined by Thomas Aquinas, is offered to the virgin; while *latria*, which means the worship of God, divine service, is reserved for God Himself.

Now, however clear the differ-

ences of these stages of adoration may be to educated theologians, in the popular mind there is no such discrimination. And what is remarkable and startling is that there is no attempt to warn people of the danger of committing the sin of idolatry. It forms no subject of confession, no penitent is ever questioned upon the point, and no one is ever put to penance for offering divine honors to a creature or even to created objects. Without any restraint or warning from their spiritual guides, it is a woeful sight to see the millions of that ancient church, like the Athenians of old, "wholly given over to idolatry." The very word *Mariolatry* expresses what in practice takes place, but it is of a Catholic usage, being derived from *Mary* and *latria*; the worship rendered to God is also the worship rendered to Mary!

#### Obscuring God

Far be it from us to hold up to ridicule the members of a great religious community by quoting the monstrous legends, incredible visions of the virgin Mary, extraordinary assertions, ascribed to literally scores of saints, which abound in Roman Catholic literature, and indeed of which it is composed.

Surely enough has been hinted at—and I have said nothing of the visions of the virgin, the angelus, the scapulars, churches, altars, the month of May, pilgrimages, sodalities, the endless paraphernalia of *Mariolatry*—to show that the ritual of the Roman Catholic Church gives the same honor and worship to the virgin that is paid to the Saviour, and even more. Indeed, in the Roman system, she has taken the place of the Holy Ghost, whose blessed presence has been entirely eclipsed by the human exaltation of the mother of our Lord's manhood. Surely it must have been because He knew how Satan would lead men so far astray that the Holy Ghost restrained the holy men who wrote the sacred Scriptures, that they barely mention the virgin Mary.

Mary is only once alluded to

(Continued on page 27)

*Dr. Harold L. Proppe is pastor of the First Baptist Church of Hollywood, which is located in the very heart of Hollywood, one of the most difficult fields in the country in which to attract and hold a congregation.*

*Dr. Proppe is author of Windows of Immortality, Easter Gladness, The Stable Keeper of Bethlehem, When You Found Christ, and The Magi and Christ. His name appears in Who's Who in America. He is a former professor of homiletics at Fuller Theological Seminary in Pasadena, and has served his denomination in many capacities.*

## Part Four

# Confession

By Spiros Zodhiates, Th. B., M.A.

### Did the Apostle Peter Ever Act as Father Confessor?

Confession is very closely connected with the forgiveness of sins. Here is how it is related by one large religious group in their advertisement in various newspapers: "But why not confess our sins directly to God? Ask the man who goes to Confession and here's what he will tell you: Sin is an offense against God; it must be forgiven by God. It is God, not man, who determines how forgiveness must be obtained. Christ plainly pointed this out when he empowered His Apostles and their successors to forgive sins or to refuse forgiveness."

But in our past studies we very clearly found out these indisputable facts:

1. That the disciples and all the people in the days of Christ confessed their sins to God directly to obtain forgiveness from God for sins committed against Him. Not a single apostle acted as Father Confessor.

2. That secret sacramental compulsory confession to a priest was not known until the year 250 A. D., and it lasted only 140 years because of resulting indecencies. Then it was abolished by the Eastern Church in 391 A. D. But all this confession, as we have ascertained from the Church Fathers, was not what is known today as the sacramental confession, but the opening of the heart of one believer to the other be-

lievers. It was only in the year 450 A. D. that sacramental confession was officially instituted in the Western Church by Pope Leo I.

Now the only passage of the New Testament that is brought forth as an argument for confession to a priest and for the power of the priest to forgive sins is John 20:21-23 and its counterpart in Matthew 18:18: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." And here is what John 20:23 says: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Do these two verses stand in opposition to the teaching of the rest of the Bible on this subject, and do they cancel every other part in which it is explicitly stated that only God has the power to forgive sin and the actual power has never been transmitted to any human being? How illogical this newspaper statement seems to be. On the one hand it is stated that "Sin is an offense against God; it must be forgiven by God," and on the other hand we are urged to go to the priest because he alone has been empowered by Christ to forgive sinners. Now if I were to do something against you, if I were to rob you of a five-dollar bill, I would not go and confess the sin to your brother and return to him the money stolen from you,

but I would come to you, the one against whom I had committed the offense.

### Commission to Peter and the Church

In order to understand these two passages in Matthew and John it is necessary to examine them in their context. It is a sound rule of interpretation always to ask the questions: Who wrote it? To whom did he write it? When did he write it? Taking passages out of the general context in which they are found and so misapplying them is a dangerous thing to do and will lead us astray. Let us then examine first of all the passage in Matthew 18:18.

If we carefully read the entire passage we shall find that the question concerns disciplinary problems in a local church. Two believers develop a difference between them, which is not at all uncommon even in our day. This passage tells us how to act in such a case. If we know that our Christian brother has sinned, it is our duty to go and find him and tell him about it. If he hears us and repairs his ways, well and good; but if he does not, then we are to go back to him with one or two brethren with us. If that also is unsuccessful, then we are to bring the matter before the local congregation of believers.

No priests or elders are mentioned here at all. It is a matter of Christian believers and their relationship to their local assembly. If the sinning brother does not heed even the church, *i.e.*, the whole assembly of believers, then we are to consider him as a gentile and a publican, as a stranger and not of our own number.

This was the particular illustration which led to the more general principle laid down by the Lord: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18)

This pronouncement was made earlier in the Gospel of Matthew to the Apostle Peter, in Matt. 16:19: "And I will give unto thee the keys of the kingdom of heav-



en: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

We see then that the identical words are spoken both to *Peter* and to *the Church*. The words in Matt. 18:18 are addressed to the Church, as we see from verse 17: "... tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen and a publican." And the Lord is addressing here in the singular, "unto thee," the believer who originally went to find the sinning brother and who was refused.

These words, then, are spoken to Peter and to the Church, or to the apostles and to the Church. Peter was simply a representative apostle. We find that, although this function was ascribed to Peter, he never used it during his ministry here on earth. On the other hand, other apostles did use it.

### **The Keys of the Kingdom**

Peter was not the only one who had the keys of the kingdom. In the Acts of the Apostles, chapter 15, we find a difference between the apostles. A council was called together. And who presided? Not Peter but James. It was James who formulated the decision which was adopted. And who adopted this decision? We read in the 22nd verse of Acts 15: "Then pleased it the apostles and elders, with the whole church." And in the 23rd verse we find that they sent letters to other congregations. "And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."

The word Church here is replaced by "the brethren." It was not just Peter, Paul, James and Barnabas and the other apostles and elders who made the final decision, but the entire local congregation. The Church, then, is not just the apostles and the elders. It is something more, it is all the believers.

It seems that in the Corinthian

Church there was difficulty with some who were living in immorality. (I Cor. 5:11-15) When we read the entire 5th chapter of I Corinthians we see how Paul proceeds to solve this disciplinary problem. He says in the fourth and fifth verses, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

It is evident, therefore, that the apostles did not act independently and secretly in the matter of the disciplinary action necessary for a sinning member of the local assembly of the believers. They just led the discussion, but it was the local church which took the final decision and turned the keys of the kingdom one way or another.

Thus far we have established one fact in the interpretation of this most controversial verse, Matt. 18:18, and that is that it is addressed to the apostles and to the local church consisting of all the believers, and not only of priests and elders.

A second fact is that this disciplinary power against a brother in the local assembly is to be exercised, not secretly by a priest or an elder, but openly by the collective decision of the local church, by the elders and the brethren, with the elders of course leading the church as they do in all other functions of the local church.

### **What Did Jesus Mean When He Said That We Could Bind or Loose Sins?**

In the preceding study we very clearly saw to whom the power was given in Matthew 18:18 to bind and loose. It was to the apostles, to the elders and to the Church in general, but collectively and not to any one individually. There was agreement among all of them, and the apostles or elders then became the mouthpiece of the total congregation announcing their decision.

Now we want to find out what this authorization actually means.

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

The first thing we should note is that the Lord Jesus Christ through these words does not give any believer either the authority or the ability to probe into the conscience and the heart of any other person. It is not the character of a person which comes up for judgment, but a particular sin or misdemeanor, and the believers are concerned primarily in that this person is organically related to the local congregation of believers. The verse does not say, "Whom ye shall bind on earth," but "Whatsoever ye shall bind . . . and whatsoever ye shall loose." In Matthew 16:19, when Jesus speaks to Peter, He uses the relative pronoun *HO* in the neuter singular, which means "whatever thing." He does not say "whomsoever." In Matthew 18:18 it is the same relative pronoun in the neuter, but in the plural, referring to the same thing. "Whatsoever things."

This indicates to us that the local church has authority to judge the acts of persons related to her, but not the persons themselves. We are not to judge the hearts and the dispositions of others, for only God knows those. We are to look at the works, at the deeds. Isn't that what a worldly court does? Each man is judged, not according to what he really is, but according to what he does; although of course what he does is an indication of what he is. But it must be clearly understood that one man cannot judge the conscience and the heart of another, but only his actions.

It was the responsibility of the local church and its leaders, whenever they noticed sin in any of its members, to reprove it and try to correct the erring brother. But, when every effort proved futile, then the "sin" of this member of the church was to be "bound." If, however, the accused brother was found innocent, non-guilty by the whole church, then the sin of which he was accused was "loosed" from him.

The Greek verb for "tie" is *deo*, which means "to bind, to fetter, to tie, to enchain." The picture is that of a particular sin of which a brother is accused before the congregation of believers. Who is to decide whether he is really guilty or not? The church. And the decision is that either that man continues to have that sin attached to him, that the guilt is established and the sin is officially tagged on to him, or the opposite, that he is cleared of the accusation and that the sin he is alleged to have committed is loosed from him.

The Greek word *luo* actually means "to loosen, to unbind, to unfasten." The church, in other words, is the proper authority to pronounce a certain believer either guilty of a particular sin or innocent. And consequent to the decision of the local church the man is told, perhaps by one of the leaders of the local church, that the sin is bound to him or that it is loosed from him.

Another interpretation for these two words together, "to bind and to loose," is taken from the Jewish viewpoint. They are said to be equivalent to *asar* and *hittir* (Aramaic *asar* and *shrah*). They constituted the academic language for the decision of the rabbis as to what was to be regarded as "bound," i.e., "forbidden," or "loosed," i.e., "permitted." (*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, W. F. Arndt and F. W. Gingrich, The University of Chicago Press, p. 177) Thus in the rabbinical teachings this expression meant "to forbid and to permit." This indicates the authority which the Lord gave to the local church either to permit or to forbid the fellowship of an individual with her. This is exactly the authority which was used by the early Christian Church for the first five centuries of its life.

#### Examples of "Binding" and "Loosing"

We find two cases in the Corinthian Church, one of "binding" or finding a person guilty and punishing him, and another of "loosing" a sinner.

The first one is found in I Cor. 5:1-5. Someone, it seems, was married to his father's wife. The Corinthian Church could not tolerate such gross immorality. The whole church gathered together to examine the case and finally to condemn him. His sin was bound unto him.

The opposite of this is found in II Cor. 2:5-11 where we see the majority of the church having condemned a brother who had apparently attacked Paul. The great Apostle begs the local church to forgive such a brother. "So that contrariwise ye ought rather to forgive him, lest perhaps such a one should be swallowed up with over much sorrow" (v. 7). And then in the 10th verse he says, "To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ."

Here is a brother who had sinned, apparently not so seriously as the one in I Cor. 5, and it may be that he showed signs of repentance, and therefore forgiveness is recommended by Paul. Even Paul, the great Apostle, does not assume the right to forgive such a one on his own absolute authority; but he wants his decision for forgiveness to coincide with that of the whole congregation. Thus the brother who sinned and repented was loosed from his sin. It was not counted unto him any more.

This then was what was practiced in the early church. Never did Peter or Paul or any other apostle arbitrarily and singly exercise the right of forgiving sins. It was the function of the local church. And this was not to determine the soul's relationship with God, but the position of the local church toward such a sinner. For instance, such a one was not permitted to participate in Holy Communion. But it was the church who forbade him and not any leader of the church, although the apostle or the elder might have been used to announce the church's decision to him.

As long as the local church maintains its purity and faithfulness toward the Lord, Christ

assures us that such decisions made down here on earth will be honored in heaven. The local church is acting on the authority of Christ. And when she has acted, Christ promised the confirmation or ratification of such an action. "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

These words convey the importance of the local church. The local church and not the national church or the denominational church is God's unit for this earth. Christ has given it power and has promised to honor its actions as long as they are in the Holy Spirit.

#### "Hail . . . Mary"

(Continued from page 24)

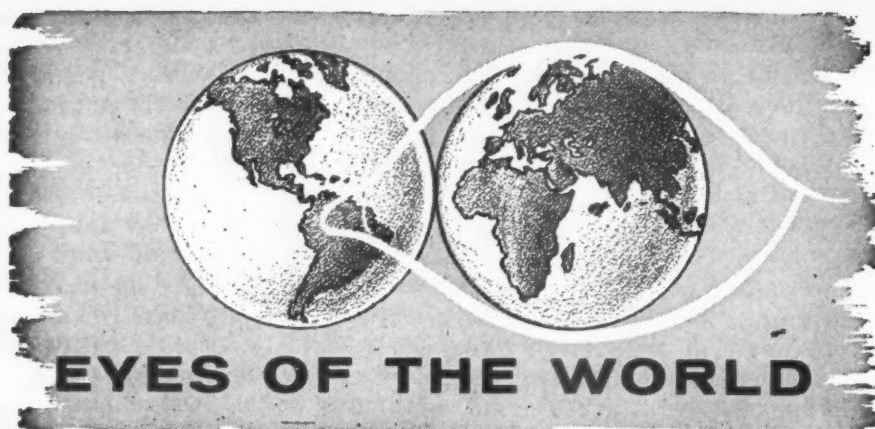
in the Acts of the Apostles, and then her name never occurs again in the New Testament. St. Paul never mentions her, and it appears that he never saw her. The Lord not only refrained from assigning to her any share in His work, but when she ventured to intimate to Him that there was no wine at the marriage feast, His rejoinder certainly has in it a breath of rebuke. "What have I to do with thee? Mine hour is not yet come." And later on in His ministry, when crowds were pressing to hear and see Him, on learning that His mother and brethren were anxious to reach Him, He evidently gave them no heed but declared that those who heard the Word of God were to Him as His nearest relatives.

Roman Catholic priests and adherents say they pay Mary no divine adoration, yet they attribute to her omnipresence and omniscience, for they expect her to hear and attend to thousands of petitions offered from all places at the same time, when we have no evidence or intimation that either she, or the saints, can even hear any voice from our life.

#### In No Uncertain Sound

While we must protest with all our power against this anti-  
(Continued on page 32)





### Loyola Priest Lauds Russian Plan

Premier Khrushchev has the only sensible approach to disarmament, says the Rev. Gerard Gray Grant, S.J., a Loyola University philosopher. The priest said any plan other than total disarmament as offered by Khrushchev would be no real disarmament.

### Anglican-Roman Reunion?

Frederick Davis, former Anglican curate and editor of the Christian reunion paper *The Dome*, claims that there are one thousand vicars in the Church of England who believe in the supremacy of the Holy See and two thousand more who want their denomination reunited with the Roman Catholic Church. Vatican officials are sure to be following this reported trend within the Church of England with deep interest. Davis, a convert to Catholicism, is now studying for the Roman Catholic priesthood at the Beda College in Rome.

### Apparition on a Steeple

When Michigan Governor G. Menen Williams and his wife visited Warsaw last October, they and other Warsaw western diplomats gathered with thousands of Poles to observe the luminous Madonna atop the steeple of St. Augustine's church. The Detroit *Free Press* quoted Governor and Mrs. Williams as saying, "I've never seen anything like it before in my life. It was fantastic."

The apparition appeared on several occasions. The city authorities turned off the electricity in the district for several minutes to determine whether this was a reflection from some light in the area, but it was declared that the figure remained visible and could be seen even better with the street lights off.

The kneeling and chanting crowds that gathered outside the church became so large that police were called and the area cordoned off.

### Recent Catholic Acquisitions

The Roosevelt Hotel in Hollywood and the El Rancho in Sacramento were recently purchased by St. Andrew's Roman Catholic church in Chicago. These properties were valued at approximately eight million dollars.

Two residence halls and an administration building have been purchased from the Young Women's Christian Association in Cleveland, Ohio, by the Sisters of the Holy Humility of Mary, for \$275,000. The buildings will be remodeled and used as residences for nuns.

### "Got It for a Steal"

A Rockefeller-owned corporation was desirous of purchasing a twenty-four-acre estate atop a lovely hillock in San Juan, Puerto Rico. The Roman Catholic Church, however, is boasting that it has bested a Rockefeller in a business deal. The Reverend Gregory Loebach of Pittsburgh and twenty-seven other Roman Catholic Capuchin missionary priests report that while the estate could have been sold for one-half million dollars, "we got it for a steal at \$200,000." The beautiful landscaped grounds and buildings were reputedly purchased from a wealthy Puerto Rican individual.

### Catholic-Protestant Bible

Jesuit priest Walter M. Abbott, an associate editor and co-founder of the periodical *New Testament Abstracts*, contends that a joint translation of the Bible would "easily put an end to different numberings of the Commandments, different numberings of the Psalms and different spellings of Biblical names."

In addition, Catholic, Protestant and Jewish Scripture scholars have participated in recent joint sessions at Loyola University, Chicago; Wayne State University, Detroit, and the annual meeting of the American Textual Criticism Seminary, held in New York.

### Behind the Walls

Miss Jean A. Schultz has gone behind convent walls, beyond the reach of the attorneys who wish to take her deposition in regard to an automobile accident which occurred October 25, 1958. She and her mother are seeking one hundred thousand dollars from William Johnson, who was involved in an automobile accident with them on that date.

Judge Rolf Fosseen has ruled that while Miss Schultz can give an oral deposition within the walls of the convent, such deposition may not be used as testimony at the time of trial.

Miss Schultz, a novice nun in the St. Paul Home of the Good Shepherd, is in a probationary period and is restricted to the convent grounds.

### Mexico Supreme Court Upholds Justice

In Mexico City the Supreme Court has confirmed the twenty-year prison sentence of the ten villagers who lynched a convert to Protestantism. In 1956 these ten were the leaders of a mob of five hundred persons who stabbed, beat and burned Juan P. Marquez to death in the village of Ixtlahuaca because he had deserted the Roman Catholic Church.

The defense for these murderers was that Mexican law makes no provision for the punishment of collective crime. The Supreme Court of Mexico, however, has refused their appeal.

### Titled Bigotry

Spiros Zodhiates, General Secretary of the American Mission to the Greeks, was given a thirty-five-day prison sentence for using the title "Reverend" before his name in literature being distributed in Greece, as the criminal court declared that only priests of the Greek Orthodox Church had the right to use the word "Reverend." Rev. Zodhiates was in the United States during the trial but has appealed to the Greek Supreme Court, stating that he "relied on the historic concept of justice of the people of Greece."

### Nixon Receives Catholic Award

Vice-President Richard Nixon received the seventh annual Patriotism Award of Notre Dame's senior class at the traditional George Washington birthday celebration.

Since this award was established in 1954 the recipients have been J. Edgar Hoover (in 1954), Werner Von Braun (honored last year), Senator John F. Kennedy, Robert Kennedy, Bishop Fulton J. Sheen, and Air Force General Curtis LeMay.

## Colombian Protestants Beaten

On Sunday, December 6, 1959, forty Protestant Indians were celebrating a religious service a short distance from the village of Vitonco. Directing the service was a lay evangelist from the Christian and Missionary Alliance Bible Institute in Armenia, Caldas.

Unbeknown to the worshipers, a band of armed men, led by the Chief of the local Indian cabildo (council), was en route to the service. They stopped first at the home of the Sra. Julia Invito, a widow, where they seized several Protestants. The Chief beat Dominga Ecue with his whip and struck her with his fist, leaving her unconscious on the ground. Three other Protestants were arrested and taken along to the next attack.

When the men arrived at the religious service at noon, the Chief called out to his assistants that they could do whatever they wished with the Protestants. The men, about twenty-five in number, including the secretary and several other officers of the cabildo, poured into the house.

When the Chief found Sr. Rogelio Yonda, the lay evangelist, he gave him a blow on the head with his club. Sr. Justo Yonda tried to stop the beating and was himself struck on the head. A second blow by the Chief left Rogelio bleeding and unconscious on the floor. Meanwhile, others were being attacked. A number of men and women were horsewhipped, kicked and beaten.

The captured Protestants were marched to Vitonco, where they were displayed in the village plaza. Next, they were placed in jail. Captain Reyes Pete, jailer, ordered the evangelist, Sr. Rogelio Yonda, to be put in the stocks.

After an hour and a half in the stocks, Sr. Yonda lost consciousness and was released by the jailers. When the cabildo Chief discovered this, he ordered him replaced at once. The jailers beat Sr. Yonda with their fists and stabbed him in the left foot before putting him back in the stocks.

With his feet higher than his head, and bleeding from his wounds, Sr. Yonda lost consciousness again, but was beaten while unconscious. After an hour and a half he was released, thrown to the floor and beaten with a whip, five times. Each of the male prisoners was put in the stocks and given, in turn, five lashes with a knotted whip. The women were forced to kneel and cross their arms. In this position they were each given five lashes.

The cabildo Chief, Sr. Aurelio Basto, then read an order prohibiting Protestant religious services. He released all but the evangelist, whom he again placed in the stocks and beat before

releasing him, telling him to leave Tierradentro.

Vitonco has no resident priest, but during the torture in the jail Priest Gonzalo Reyes, C.M., was making one of his periodic visits to the village. Also present were missionary nuns of the order of Saint Catherine.

## Communism and Protestantism

When the appeal letter for funds for the Colombia Boy's Town was mailed last November, it was in words describing "a supreme effort to counteract the propagation of Communism and Protestantism in these beloved Latin American countries, seriously menaced by them."

The appeal letter came from the Rev. John Botero R., Director of the Roman Catholic Boy's Town of Medellin, Colombia.

## The Long Arm

The year book of the activities of the Holy See reports that the Vatican participated in fifty-one international congresses of a non-religious nature in 1959.

Vatican observers or special delegates participated in a variety of meetings which ranged from the executive committee for the Program of the United Nations High Commissioner for Refugees, at Geneva, to the International Photographic Exposition, in Tokyo.

A few of the congresses in which Americans represented the Vatican were: the United Nations wheat conference in Geneva; the International Atomic Energy Agency, in Vienna, attended by the president of Notre Dame University and Frank Folsom of New York; the United Nations Conference on the Expanded Program of Technical Assistance in New York, attended by Bishop James M. Griffiths of New York; and the United Nations Food and Agriculture Organization, which Monsignor Luigi Ligutti attended as permanent observer of Pope John XXIII.

## Regardless of the Law

The Roman Catholic National paper *The Register* informs us that twenty Maine communities have stated that they will continue to transport students to parochial schools on public school buses, at least on a temporary basis, "despite lack of legislative action to make such a practice legal."

Education Commissioner Warren G. Hall advised the school boards that state subsidies will not be paid to any town or city for transportation of parochial school pupils.

## Catholic Church Taps Union Fund

Teamster President James R. Hoffa says the union's pension fund has lent one million dollars to the Catholic Diocese of South Florida.

The *Miami Herald* quoted him as saying the loan was negotiated by the diocese with the Teamsters' eighty-million-dollar Central States and Southwest Area pension fund.

"It is believed to be the first time a union pension fund has been tapped by a church group."

## The Bishop's Advice

"It might be better to serve your fellow man in organizations which are not specifically Catholic rather than in one which is—so long as you carry with you the Catholic qualities which are a part of your education." This was the advice given by Bishop Andrew Beck at a women's conference in Manchester, England. He did not say why.

## Sixty-first High School

The sixty-first high school in the Los Angeles Archdiocese will be built in Sierra Madre for five hundred girls. It will be staffed by the Sisters of St. Francis of Penance and Christian Charity.

## Forced Raffle Sales

A veteran Fire Department Captain in Detroit rebelled against selling illegal raffle tickets for Catholic churches.

Captain Samuel Mason, himself a Roman Catholic, returned two hundred fifty tickets to his superiors without attempting to have his men sell them. "Somebody's got to be willing to say no," he told the *Detroit News* yesterday. "If they fire me, I'll get another job." Captain Mason asserted that something had needed to be said for a long time, and that "about ninety-nine percent of the Department would concur in this feeling. They get hit up about once a month about some cause to sell more tickets. Some of our members like to sell them and some don't." Captain Mason also asked why they have to push tickets for "any particular faith."

The Fire Department has a regulation "barring soliciting, peddling and canvassing for enterprises in which the Department has no interest in the Company stations by persons other than Fire Department personnel." Captain Mason asked, "Are we fire fighters or ticket sellers?" Mayor Mariani has now given an executive order to Detroit department heads and supervisors that they may not order employees to sell charity tickets.



# OPEN FORUM

★ Views and opinions expressed in this department do not necessarily represent the viewpoint of this magazine.

## ...Time Will Tell

Dear Sir:

A Catholic cannot be president because of bias, prejudice and bigotry, we are told. Not so. It is just a matter of common sense. Who wants a man in the White House whose body and soul are the property of the Roman Catholic Church and whose spiritual life can be extinguished at the discretion of the Pope?

The Roman Catholic Church makes no secret of the fact that it intends to "bury" the United States in Catholicism. Unfortunately the Catholic religion and the political ambitions of the Vatican are indivisible, since the Vatican uses one to gain the other. A Catholic president would be merely a puppet president with the real ruler residing in Rome. And who wants a puppet president?

GEORGE PARTIS

Sebastopol, California

## When Is a Choice Not a Choice?

Dear Sir:

Are we propaganda sponges? Do we soak up propaganda? Do we recognize it when we read it in print and when we hear it by radio or television? Does the frequent repetition of a word or of a phrase influence our thoughts and our attitudes?

Since the Alfred Smith debacle of 1928 the Roman Catholic Church has made no effort to place one of its members in the White House. Instead it has worked diligently and very effectively for the election of Roman Catholic governors in our states and for Roman Catholic mayors in our larger cities. Maine, Colorado, Washington, and Pennsylvania have elected

their first Roman Catholic governors. Ohio has elected the first one in many years. The city governments of Boston, New York, Chicago, Kansas City, Los Angeles and many others are held firmly in the hands of Roman Catholics.

Now the Roman Catholic Church believes the time is ripe for placing one of its members in the White House. The first thing they must do is to change the attitude of the non-Catholic voters toward a Roman Catholic candidate.

How many times in the past few weeks have we read or heard these words: "Roman Catholicism is no longer a political handicap? The religious bigotry of 1928 is gone. People are more liberal-minded now. Prejudice has disappeared." We hear and read these statements every day.

Has this subtle propaganda been effective in your case? Have we accepted the thesis that it was religious bigotry that defeated Alfred Smith in 1928? Have some decided, or are they on the point of deciding, that they will neither oppose nor vote against a Roman Catholic candidate for the Presidency of the United States? If so they had better think again.

But after all, we may ask, why should we oppose or vote against a Roman Catholic candidate? Is not Roman Catholicism a Christian religion? Are not Roman Catholics as good citizens as non-Catholics? These are fair questions. They deserve fair answers.

Obviously the opposition is not directed against the candidate. Personally he may be very desirable. It is directed against the awful pressures to which he will be subjected. The strength and power of Roman Catholicism arise from its highly centralized authority which is vested in the Pope in Rome. This authority is

world-wide and practically unlimited.

Roman Catholicism is a great Christian religion but by its very nature it is also a great political force. Political pressures originate at the fountainhead in Rome. They are applied by a system of Roman Catholic Bishops, who have a Do-or-Don't-power over any and all Roman Catholic members who occupy high administrative or legislative positions. The system operates in monarchies, dictatorships, democracies, and other forms of government with equal effectiveness.

Behind these Bishops stand the powerful, career-destroying, ecclesiastic penalties which the Roman Catholic Church may and does inflict on any disobedient member. Few indeed are they who will risk these penalties. There are not many Martin Luthers.

In what fields are these pressures first applied?

1. In the field of political appointments. In each of the states that have recently elected Roman Catholic governors, all important appointments went to Roman Catholics. The pattern was clear.

2. In the field of legislation. In each of the states mentioned above dozens of bills highly favorable to Roman Catholic schools and to other Roman Catholic organizations were immediately introduced, and nearly all of them were passed. Again the pattern was clear.

What are the steps or phases of the present Roman Catholic campaign?

1. We have mentioned the necessity of changing the attitude of the non-Catholic voters toward a Roman Catholic candidate for the Presidency of the United States. If this can be done the nomination of such a candidate is assured. The propaganda for this phase was started a year ago. It is now at its height.

2. To induce each of the two political parties to nominate a Roman Catholic, one for the Presidency and the other for the Vice-Presidency. Propaganda for this phase will reach a crescendo a month before the

Presidential Nominating Conventions are held.

3. To elect a Roman Catholic President in November 1960 and place him in the White House in January 1961. Propaganda for this phase will be at fever heat from the time of the Presidential Nominating Conventions until election day.

4. A Roman Catholic-dominated United States Government.

LEE A. SOMERS

Champaign, Illinois

## Abuse of Public Funds

• The following letter was written by a city official on city stationery, mailed through the city postal meter. It was dated August 19, 1959.

THE COUNCIL  
CITY OF NEW ORLEANS

Dear Sir:

I am writing to you on behalf of the Loyola Endowment Drive.

You will be happy to know that in dollars and cents, the drive is ahead of last year, but in the number of alumni contributing we are far behind. Knowing of your interest in Loyola, I would appreciate very much if you would send your contribution payable to Loyola Alumni Endowment Fund to the University in care of Miss Cecelia Lashley, Alumni Secretary.

HENRY B. CURTIS

Councilman, District "A"  
New Orleans, La.

## Open Letter to Bishop Fulton Sheen

Dear Bishop Sheen:

I read with genuine interest in the recent issue of *Look Magazine* the article written by you entitled "A Boy Discovers Rome." I was particularly interested in noting your comment that "... when he grows older, he will hear voices from these tombs and will realize that the wisdom and proverbs of a Pope Gregory or a Pope Leo XIII are repeated, not because they are proverbial, but because they are practical and timeless."

I would be interested to know what utterances of these two Popes you had in mind when you wrote these words, and have been wondering if perhaps you had in mind the following quotation from Pope Leo XIII's encyclical letter entitled *Immortale Dei*, which appears at the beginning of the book *The State and the Church*, by John A. Ryan and Moorhouse F. X. Millar (Imprimatur: Patritius J. Hayes, 1922):

"Since the populace is declared to contain within itself the springhead of all rights and of all power, it follows that the State does not consider itself bound by any kind of duty towards God. Moreover, it believes that it is not obliged to make public profession of any religion; or to inquire which of the very many religions is the only one true; or to prefer one religion to all the rest; or to show to any form of religion special favor; but, on the contrary, is bound to grant equal rights to every creed, so that public order may not be disturbed by any particular form of religious belief.

"And it is a part of this theory that all questions that concern religion are to be referred to private judgment; that every one is to be free to follow whatever religion he prefers, or none at all if he disapproves of all. From this the following consequences logically flow: that the judgment of each one's conscience is independent of all law; that the most unrestrained opinions may be openly expressed as to the practice or omission of divine worship; and that every one has unbounded license to think whatever he chooses and to publish abroad whatever he thinks.

"Now when the State rests on foundations like those just named—and for the time being they are greatly in favor—it readily appears into what and how unrightful a position the [Roman] Church is driven ...

"Lastly, they treat the [Roman] Church with such arrogance that, rejecting entirely her title to the nature and rights of a perfect society, they hold that she differs in no respect from other societies in the State, and

for this reason possesses no right nor any legal power of action, save that which she holds by the concession and favor of the government ...

"Doctrines such as these, which cannot be approved by human reason, and most seriously affect the whole civil order, our predecessors the Roman Pontiffs (well aware of what their apostolic offices required of them) have never allowed to pass uncondemned. Thus Gregory XVI in his Encyclical Letter *Mirari vos*, of August 15, 1832, inveighed with weighty words against the sophisms, which even at his time were being publicly inculcated—namely, that no preference should be shown for any particular form of worship; that it is right for individuals to form their own personal judgments about religion; that each man's conscience is his sole and all-sufficing guide; and that it is lawful for every man to publish his own views, whatever they may be, and even to conspire against the State. On the question of the separation of Church and State the same Pontiff writes as follows: 'Nor can We hope for happier results either for religion or for the civil government from the wishes of those who desire that the Church be separated from the State, and the concord between the secular and ecclesiastical authority be dissolved. It is clear that these men, who yearn for a shameless liberty, live in dread of an agreement which has always been fraught with good, and advantageous alike to sacred and civil interests.'"

Would you care to comment?

WILLIAM H. WORRILLOW, JR.

## Contestants, Not Protestants

Dear Dr. Montañó:

My son handed me a January copy of your magazine, and in it there are two statements to which I take exception.

The first is contained in the third paragraph on page five, which states as follows: "The three Protestant denominations with largest representation are:



Baptist, Presbyterian, and Methodist."

Dr. Montaña, Conservative Baptists must accept the category of denominationalism, but only in the sense of designation. Conservative Baptist churches are independent, local congregations. Baptists were first called Christians at Antioch (Acts 11:26). However, this nomenclature was in derision. Down through the centuries, since Christ, they have accepted the name, with the rejoicing that He commanded (Matthew 5:11, 12). Millions of Baptists have been martyred for defending the "common salvation . . . delivered to the saints" as Jude expresses it in the third verse. Conservative Baptists are continuing the "conservation" of the Apostles' doctrine.

The second statement which is misleading is found on page twelve, the second paragraph, still referring to the Don Hillis article "Are There Any Protestants in Congress?". "However, we can better get to the root of this question, by defining the word 'Protestant.' Webster's Collegiate Dictionary gives three definitions, the third one of which is, 'Any Christian not of the Roman Catholic Church or the Eastern Church.' In line with this broad definition, all Christians who do not register with the above-mentioned religious bodies are Protestants."

Dr. Montaña, there is a concerted effort these days to incorporate Baptists in the "broad definition" of Protestants. My Webster's Dictionary also gives three definitions of the word, and the one used today is in an effort to effect inclusivism. One of the three that the writer of the article in question skipped, reads, "Protestant; one who protests, a name given to the party who adhered to Luther at the Reformation in 1529, . . . now applied to all those Christian denominations that differ from the Church of Rome, and that spring from the Reformation." (Italics mine)

Baptists are not Protestants. We had been in existence fifteen centuries before the Reformation. The first one's name was John. Jesus named him "the Baptist,"

and He and His disciples were all baptized by the first Baptist. Jesus, while on earth, established His church (Matthew 18:17), gave them authority (John 20:21-23), commissioned them (Matthew 28:19-20), and told them to wait for power (Acts 1:8). We find that this congregation of one hundred (all Baptists) met together, held prayer meetings, had a business meeting and elected a leader, that had to be a Baptist (Acts 1:21, 22). The church was not established on the day of Pentecost, it only received power.

Baptists are not Protestants, Baptists are Contestants. Baptists are Non-Conformists. Baptists are Separatists. Conservative Baptists are a "back to the

Bible" people. We "stand fast" on the sound doctrine. We have never identified with Roman Catholicism. We refused to coalesce in the Third Century, even before Roman Catholicism became identifiable. This fact is irrefutable and historical. It is an ecumenical gesture, to so identify us.

If you have not read *The Trail of Blood*, a concise history of the Baptists, from Christ to the present day, I will be happy to send you a copy, upon receiving a reply to this letter.

I would also appreciate the itinerary of any speakers from your Mission to be in the Chicago area.

EARL A. MACARTHUR  
Schiller Park, Illinois

## "Hail . . . Mary" not "Ave Maria"

(Continued from page 27)

christian worship of Mary, it is not necessary for us in any way to lower her from the high and holy place which she must ever hold in the affectionate regard of believers in all ages. Mary will always remain to us the sweetest among women, the holiest among mothers, the most perfect type of motherhood and womanhood, an example of lowly and obedient faith, and of sweet humility and grace.

It is true that Mary was highly favored, but that favor also involved great sorrow and suffering, for a sword should pierce through her heart. Yet God does not call to suffering and responsibility without bestowing compensating blessing. The most lowly among women, she was, by reason of her high destiny, to become greatest among them. "All generations," she sang after that, "shall call me blessed."

Now the Romanists have changed this to mean that God then and there deified her above all women; whereas it was a simple statement that among women no one should be esteemed to have been so highly honored. Jael was called by Deborah "blessed above all women in the tent." Mary is blessed among them—a chosen and highly favored one, but not lifted above them as an object of adoration and worship.

Her blessedness was in being permitted to bear in her body the Incarnate God, and for His sake, and in the sanctification which came to her through the favor, to set before us in her own person and character the first, the highest example of sweet womanhood and motherhood—a type of saintship which has honored all women in all ages.

If Roman Catholics make too much of Mary and give her too exalted a place, Protestants give to her too low a place. They have neglected her. Protestants have been afraid to praise and esteem Mary for her full worth lest they be accused of leanings toward sympathy with the Catholics. Hence it has come to pass that the noblest of mothers is still the most misunderstood of mothers and of women. Hers today is plain neglect on the one hand, and uncalled-for adoration greets her memory in cold statues on the other.

In this day when countless millions worship Mary as if she were God, let Protestants oppose Mariolatry by preaching in no uncertain sound, as never before, the gospel fact that the Son whom Mary bore was the true Son of God, the only Saviour of mankind.

(The Watchman-Examiner,  
Dec. 24, 1959)

## Enroll Now . . .

NEW STUDY COURSES OF  
VITAL IMPORTANCE TO  
AMERICANS TODAY



### Roman Catholic DOCTRINES Protestants Should Know

For the first time—an authoritative, fascinating correspondence course on basic Roman Catholic doctrine in the light of plain Scripture teaching. Protestants should learn what the Roman Catholic Church teaches on such subjects as:

- The Nature of the Church
- The Infallibility of the Pope
- The Sacraments and Salvation
- The Sacrifice of the Mass
- Confession, Penance, and Indulgences

### SECOND COURSE

#### Roman Catholic LIFE Protestants Should Know NOW AVAILABLE

Subjects Covered:

- Marriage
- Virgin, Saints, and Relics
- Priest and People
- Spiritual Growth
- Roman Catholic Schools
- Church and State in American Democracy - Parts I & II

These and many other Roman Catholic doctrines you must know to be fully equipped to deal intelligently and effectively with your Catholic friends. Here is a wonderful course of study for Home Bible Classes, Young People's Societies or Adult Sunday School Departments. It will greatly stimulate and strengthen your faith in the Gospel of Christ.

It is an objective, factual, thoroughly documented series of studies informed Protestants will not want to miss.

Includes Texts, Questions, envelopes and correcting.

1- 5 .....\$2.50 ea. 11-15 .....\$2.00 ea.  
6-10 ..... 2.30 ea. 16 and over 1.75 ea.

Write today for full information.

**CHRIST'S MISSION**  
369 Carpenter Avenue  
Sea Cliff, New York

HELPING TO MAINTAIN OUR  
FREEDOMS AND SECURE  
YOUR FUTURE

## CHRIST'S MISSION ANNUITIES



These are days of crisis and the Christian is called upon to be a good steward of his time, effort, knowledge and finances. The lives of those in religious bondage need it, the heritage of America demands it. You can be that steward and also help provide for your future need.

The ministry Christ's Mission is dedicated to is the reaching of those

blinded by the pomp and fear of a religious system, and alerting Christians everywhere to their responsibility to maintain the rights guaranteed in our Constitution to be able to worship as they please and not under the bondage of an authoritarian church system.

An investment in a Christ's Mission Annuity will enable you to do all of this. It is a safe, secure placing of funds with a yearly return for as long as you live regardless of conditions.

The Christ's Mission Annuity brings you a generous and dependable income as high as 8.2% a year from the date you invest for the rest of your life.

You give to God's work and at the same time insure protection of your spiritual and financial protection.

For complete details send coupon today.

**CHRIST'S MISSION, INC.**  
369 CARPENTER AVE., SEA CLIFF, N. Y.

Gentlemen:

I am interested in your Freedom Annuities. Please send me **FREE** booklet with details.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

**CHRIST'S MISSION** invites you to hear its representatives, **MR. ANGELO LO VALLO** and **MR. ALFRED FLOREZ**, former **ROMAN CATHOLIC PRIESTS**. They will be in the following areas . . . write **NOW** and be included in the schedule!

#### Mr. A. Lo Vallo

April 24th - May 15th  
MINNESOTA - TEXAS

May 25th - June 12th  
VIRGINIA

July - August  
(Local Engagements)

September 6th - 23rd  
WASHINGTON

October 3rd - 21st  
OHIO

Oct. 30th - Nov. 18th  
MISSOURI - IOWA

Nov. 27th - Dec. 14th  
MICHIGAN - OHIO

Jan. 4th - 22nd, 1961  
INDIANA

February 1st - 15th  
FLORIDA

#### Mr. A. Florez

April 27th - May 8th  
WESTERN  
NEW YORK STATE

May 25th - June 12th  
DELAWARE - MARYLAND

July - August  
(Local Engagements)

September 6th - 25th  
WISCONSIN  
October 5th - 19th  
PENNSYLVANIA

Oct. 30th - Nov. 18th  
MINNESOTA

Nov. 27th - Dec. 14th  
MASSACHUSETTS - NEW HAMPSHIRE

Jan. 4th - 15th, 1961  
NORTH & SOUTH CAROLINA

Jan. 25th - Feb. 8th  
NORTH & SOUTH DAKOTA

For engagements and information, write:  
EXTENSION DEPARTMENT, CHRIST'S MISSION  
369 Carpenter Avenue  
Sea Cliff, L. I., N. Y.



### YOUR WILL IS IMPORTANT TO YOUR FAMILY AND THE LORD

#### WILL YOU REMEMBER CHRIST'S MISSION IN YOUR WILL?

Use the following form of bequest:

"I give, devise and bequeath to  
Christ's Mission, a religious corporation organized under the laws of the  
State of New York with offices in  
the Village of Sea Cliff, the sum of \_\_\_\_\_ (or  
the following property, to wit: \_\_\_\_\_)"

. . . 1960 . . .

Do You Know the Issues?  
What Is Your Missionary Challenge?  
Help Your People To Understand  
Now While Building Your  
Church Attendance

### . . . SHOW . . . HIDDEN POWER

55 MIN. SOUND-COLOR 16 MM  
RENTAL \$17.50

### ONE TRUE CHURCH

30 MIN. SOUND-COLOR 16 MM  
FREE WILL OFFERING

### MENACING SHADOWS

30 MIN. SOUND-B & W 16 MM  
RENTAL \$7.50

### CHRIST'S MISSION (Brand New)

25 MIN. SOUND-COLOR 16 MM  
NO CHARGE - OFFERING APPRECIATED

Write Now for Information  
and Bookings

BOX 925 • SEA CLIFF, N. Y.



# CHRIST'S MISSION BOOK DEPARTMENT BOX 925 SEA CLIFF, N. Y.

AMERICAN FREEDOM AND CATHOLIC POWER .....	\$ 3.95
BEHIND THE PURPLE CURTAIN .....	3.00
CATHOLICISM UNDER THE SEARCHLIGHT OF SCRIPTURES .....	1.50
FORGOTTEN WOMEN IN CONVENTS .....	1.25
FIFTY YEARS IN THE CHURCH OF ROME .....	3.00
HISTORY OF THE POPES (2 Vols.) .....	1.25
IS THERE SALVATION WITHIN THE ROMAN CATHOLIC CHURCH? .....	1.00
THE MONK WHO LIVED AGAIN .....	1.50
MY HAND IN HIS .....	1.00
ONE HUNDRED TEXTS .....	3.00
OUT OF THE LABYRINTH .....	2.00
PRIEST, WOMAN AND THE CONFESSIONAL (THE) .....	1.00
SECRETS OF ROMANISM .....	2.25
SOUL OF A PRIEST (THE) .....	1.25
THE TWO BABYLONS .....	3.50
BACK DOORS TO ROME .....	.05
BIBLE IS GOD'S BOOK (THE) .....	.10
CAN A TRUE CATHOLIC BE A LOYAL AMERICAN? .....	.05
CATHOLIC CHURCH AND PUBLIC SCHOOLS (THE) .....	.10
FROM PRIEST TO CITIZEN .....	.05
I FOUND THE ANCIENT WAY .....	.35
INS AND OUTS OF THE JESUITS .....	.05
IS ROMANISM IN THE BIBLE? .....	.25
METHODS OF WITNESSING TO ROMAN CATHOLICS .....	.50
OUR MASS AND OUR LIFE .....	.05
PETER AND ROME .....	.25

\*\*\*\*\*

## DECISION-PAK

Ought I Become a Roman Catholic, or Remain a Protestant?	\$ .35
Which Religion—Romanism, Protestantism, or Christ?	.30
Rosary Road—(Nun's Testimony)	.25
Priests and Former Priests	.15
Secret of Catholic Power	.15

**VALUE \$1.20**

★ **ONLY \$1.00** ★

*Graduation time is decision time!*

Have this literature handy to give those considering becoming  
a priest or a nun — or joining the Roman Catholic Church.

ONE TRUE CHURCH .....	\$ .10
PURGATORY — WHERE AND HOW LONG? .....	.05
ROAD FROM ROME .....	.05
ROSARY ROAD .....	.25
SIN OF MAN AND THE MAN OF SIN .....	.15
THE MASS .....	.50
THE WHITE HOUSE — VATICAN OUTPOST .....	.10
RISE AND FALL OF THE ROMAN CHURCH .....	1.00
TO THE FOUNTAIN OF CHRISTIANITY .....	1.00
THINKING OF ROME? THINK TWICE .....	1.00
INFALLIBILITY OF THE CHURCH .....	3.95
UNTANGLING MIXED MARRIAGES .....	.10
OUR CATHOLIC PROTESTANT MARRIAGE .....	.05
WILL PROTESTANTS MAKE AMERICA CATHOLIC? .....	.05
PRIEST AND FORMER PRIEST .....	.15
THE SECRET OF CATHOLIC POWER .....	.15
I MARRIED A CATHOLIC .....	.05
WRONG DIRECTIONS .....	.05
TRUE STATISTICS .....	.10
THE ROMAN CATHOLIC BIBLE HAS THE ANSWER .....	.05
THE GIFT OF SALVATION .....	.10
WHILE AMERICA SLEEPS .....	.10
ALL THE DIFFERENCE IN THE WORLD .....	.05
HOODWINKING PROTESTANTS .....	.10
VOICE FROM THE TOMB .....	.02
CATHOLICS AND HERETICS .....	.05
BISHOP STROSSMAYER'S SPEECH IN THE VATICAN COUNCIL OF 1870 .....	.10

\*\*\*\*\*

## A CHOICE SELECTION OF . . .

### ROMAN CATHOLIC BIBLES AND TESTAMENTS

Douay Gospel of John .....	\$ .10
Douay New Testament, paper cover .....	1.00
Douay New Testament, hard cover .....	1.75
Confraternity New Testament, paper cover .....	1.25
Confraternity New Testament, hard cover .....	1.75
Confraternity Bible	
(Old Testament Douay, hard cover) .....	4.50

*The perfect gift for your Roman Catholic friend.  
Use them in witnessing too.*

If your order totals \$0.00 - \$3.00

If your order totals 3.01 - 5.00

If your order totals 5.01 and over

Add for postage and handling. \$ .15

Add for postage and handling: .25

Add for postage and handling: .35

PRICES SUBJECT TO CHANGE WITHOUT NOTICE.